SAT-DARSHANA BHASHYA

&

TALKS WITH MAHARSHI

BY

K

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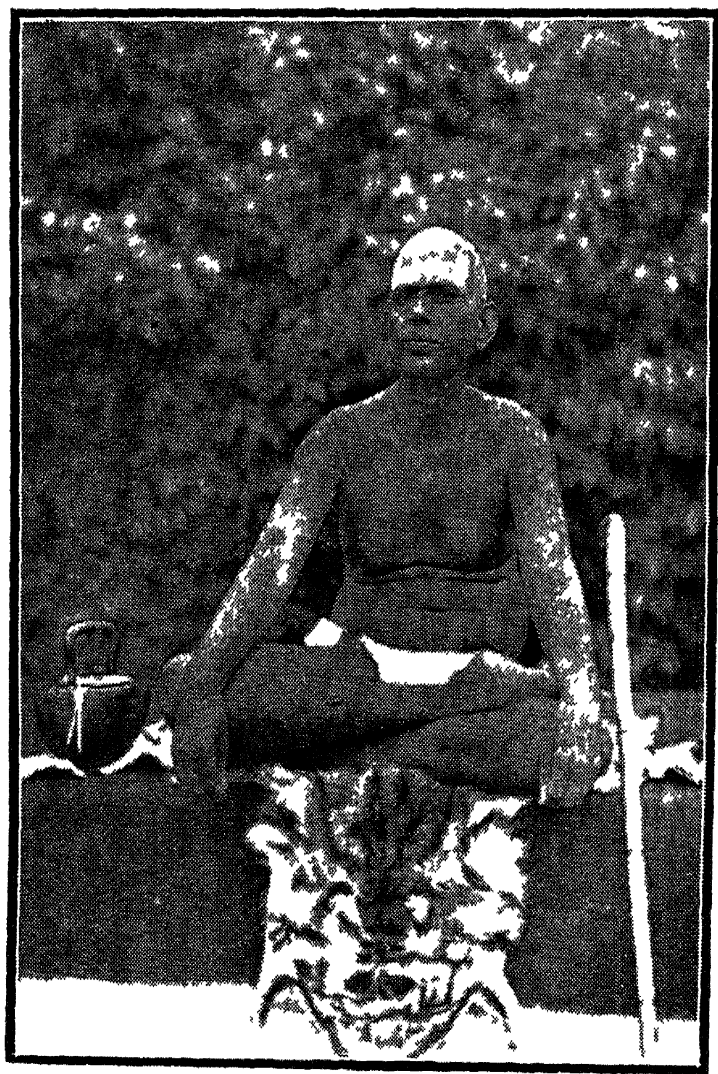
Sri Ramana Maharshi

FOREWORD

The "Talks with Sri Maharshi" are mainly selected from conversations that D has had with him since 1912 Some of these were later incorporated into the *Ramana Geetha* and one or two booklets These talks are given with a view to introduce the general reader to the main work, the philosophy of *Sat-Darshan* The conversations with Sri Maharshi have been generally in Tamil, intermixed with a few English and Sanskrit words. We do not say 'you' in talking to him, nor does he refer to himself as 'I' They are used here for the purpose of the English version The name of D is not mentioned as it is considered unnecessary for the importance of the subject

The translation of the *Sat-Darshana* slokas is in free verse. The English rendering of the *Bhoomika* (introduction) as well as the *Bhashya* (commentary in Sanskrit) is faithful to the spirit of the original. But in some places it is interpretative and amplified in order to make the English appear not a translation but a work readable without reference to the Sanskrit original. The English translation of the commentary on the 44th, the last verse, is not given as the one

important subject dealt with therein, namely, the higher value of the revealed word or scripture is to be found substantially in the closing pages of the *Bhoomika*

The rules of transliteration of Sanskrit words in Roman script had to be overlooked because of printing inconvenience, but wherever a Sanskrit word occurs it is preceded by its English equivalent.

In the closing part of the book is printed the original Tamil உள்ளது நாற்பது of Sri Maharshi, of which *Sat-Darshan* is the Sanskrit version, in order to be of use to the Tamil knowing reader.

K.

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BHOOMIKA

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Let us open the 'Talks' with prayer to the Divine Lord, *Arunachala* (the glowing Peak of Light) hymned by the great seer*, the chosen one:

"Cast Thy glance, fix Thine attention, give the touch, ripen me for the Grace of Thy Rule"

* * *

"To be silent like a stone without blossoming,—can it be Silence true, my Lord ?"

* * *

"I thought of Thee and was caught in Thy grace, and like the spider in his web, didst Thou keep me captive to take me at Thine hour."

* * *

"Like the bee thou stoodest face to face uttering Ah, thou art not yet in bloom"

* * *

"Take me into union ; or I must perish with my body melted into water in the river of tears."

* * *

"Speechless Thou didst utter 'stay there mute' and Silence Thou wert"

---

*Sri Maharshi in the Aksharamanamala

" In the Heart is the Conscious light, the one Real ; That art Thou

Not apart from Thee is there a marvellous Power.

Of this, an Atom, prolific of shade—with awareness endued,

Itself, in the whirl of the unceasing present, is formed in the mirror of its own Thought-light

Thus the Atom's image is the wondrous world within ;

And so is the outer world of senses.

O, Hill of Grace, on Thee the canvas, yet not separate from Thee,

Falls and glides the moving shade through mind the lens ; but unmoved Thou art there *"

---

*Arunachala Ashtaka (6th verse)

THE TALKS

INITIAL DOUBTS

Devotee —You say one can realise the self by a search of it What is the character of this search?

Maharshi —You are the mind or think that you are the mind The mind is nothing but thoughts Now behind every particular thought there is a general thought which is the "I," that is your self. Let us call this "I" the first thought. Stick to this I-thought and question it to find out what it is When this question takes strong hold on you, you cannot think of other thoughts

D —When I do like this and cling to my self, *i e*, the I-thought, other thoughts do come and go, but I say to myself 'Who am I ?' and there is no answer forthcoming To be in this condition is the *Sadhana* or practice of *Athma-Nishttha*, the exalted state of the Self. Is it so ?

M.—This is a mistake that people often make What happens when you make a serious quest for the Self is that the I-thought as a thought disappears, something else from the depths takes hold of you and that is not the 'I' which commenced the quest

D —What is this something else ?

M —That is the real Self, the import of I. It is not the ego. It is the Supreme Being itself.

*

REJECTION OF THOUGHTS

D—But you have often said that one must reject other thoughts when he begins the quest, but the thoughts are endless, if one thought is rejected, another comes and there seems to be no end at all.

M—I do not say that you must go on rejecting thoughts If you cling to yourself, say the I-thought, and when your interest keeps you to that single idea, other thoughts get rejected, automatically they vanish.

D—And so rejection of thoughts is not necessary ?

M.—No It may be necessary for a time or for some. You fancy that there is no end if one goes on rejecting every thought when it rises No. There is an end If you are vigilant and make a stern effort to reject every thought when it rises, you will soon find that you are going deeper and deeper into your own inner self, where there is no need for your effort to reject the thoughts.

D—Then it is possible to be without effort, without strain !

M—Not only that, it is impossible for you to make an effort beyond a certain extent

D.—I want to be further enlightened. Should I try to make no effort at all ?

M—Here it is impossible for you to be without effort When you go deeper, it is impossible for you to make any effort.

*   *   *

VICHARA AND THE GRACE

D.—Then I can dispense with outside help and by mine own effort get into the deeper truth by myself.

M.—True But the very fact you are possessed of the quest of the Self is a manifestation of the Divine Grace, அருள். It is effulgent in the Heart, the inner being, the Real Self. It draws you from within. You have to attempt to get in from without Your attempt is *Vichara,* the deep inner movement is Grace, அருள். That is why I say there is no real *Vichara* without Grace, nor is there Grace active for him who is without *Vichara.* Both are necessary

*   *   *

THE SAD-GURU

D—You have elsewhere stated that without the grace of the *Sad-guru* one cannot get at the Self What precisely do you mean by this ? What is this Guru ?

M—From the standpoint of the path of knowledge it is the supreme state of the Self, which is the *Sad-guru* It is different from the ego-self, which you call your self.

D—Then if it is the supreme state of my own self in what sense do you mean that I cannot reach it without the grace of The *Sad-guru*?

M—The ego-self is the *Jeeva*. It is different from the Lord of all, *Sarveshwara*. When through disinterested devotion the *Jeeva* approaches the Lord, He graciously assumes name and form and takes the *Jeeva* into himself.........Therefore, they say the Guru is none other than the Lord. He is a human embodiment of the Divine Grace, அருள் உருவம் "ज्ञानीत्वात्मैव मे मतम्" says the Gita The real Guru is God himself. Who can doubt this?

D—But there are some who seem to have had no human Guru at all.

M—True. In the case of certain great souls God reveals himself as the Light of their light from within.

D—Then what is true *Bhakthi*?

M—Whatever I do or consider myself doing is really the Lord's doing Nothing really belongs to me I am here for the service of the Lord This spirit of service really is परभक्ति, இறைபணிநிற்றல் ... ..and the true devotee sees the Supreme Being as the Lord immanent in everything. Worship of Him by name and form leads one beyond all name and form. Devotion complete culminates in knowledge supreme.

Even when *Bhakthi*, devotion,* is actuated by worldly desires in the beginning, it does not cease when the desires are fulfilled It increases by an unshakable faith growing perfectly into a supreme state of realization

D — Then what is the path of *Jnana* ?

M —Stripped of the ego he establishes himself naturally in supreme self-awareness.

D —How can we say that both *Bhakthi* and *Jnana* lead to the same goal ?

M —Why not ? Both paths lead you to a state of supreme Peace, *Mounam,* that passeth all understanding

Note —[All must accept that there is a Lord of all the *Jeevas* One can quite well take this as the truth, if one earnestly wish to reach the *Sayujya* state, that of conscious union. *Cf.* Instructions to Natananand Swami]

* * *

THE SELF WITHIN WAITS FOR YOU

D —You often say, 'the whole world exists not without you,' ' everything depends upon you ' ' what is there without you '? etc This is really baffling The world was there before my birth. It will be there after my death even as it has survived the deaths of so many who once lived as I am living now

M.—Did I ever say that the world is there because of you? But I have put to you the question 'what is there without your *self*'? You must know that by the self the body, subtle or gross, was not meant.

Besides, the idea is put to you that if you once know the Self in which all the ideas move, not excluding the idea of yourself, of others like yourself and of the world, you can realise the truth that there is a Reality, a supreme Truth which is the Self of all the world you now see, the Self of all the selves, the one Real, which is the *Parama Athman*, the supreme Eternal as distinguished from the *Jeeva*, the ego-self which is impermanent. You must not mistake the ego-self or the bodily idea for the *Athman*.

D—Then you mean the *Athman* is God?

M—You see the difficulty. The *Vichara* 'to know thy self' is different in method from the meditation "*Shivo' ham*" or "*So' ham*" "Lord Shiva I am" or "He I am" I rather lay stress upon self-knowledge, for, you are first concerned with your self before you proceed to know the world and its Lord The "*So' ham*" meditation or 'I am Brahman' meditation is more or less a mental thought. But the quest for the self I speak of is a direct method, indeed superior to the other meditation; for, the moment you get into a movement of quest for the self and go deeper

and deeper, the real Self is waiting there to take you in and then whatever is done is done by something else and you have no hand in it In this process all doubts and discussions are automatically given up just as one who sleeps forgets for the time being all his cares.

D—What certainty is there that something else waits there to welcome me ?

M—When one is a sufficiently developed soul (pakvi) he becomes naturally convinced.

D.—How is this development possible ?

M—Various answers are given. But whatever the previous development, *Vichara,* earnest quest, quickens the development.

D—That is arguing in a circle. I am developed and so am strong for the quest. The quest itself gives me development.

M—The mind has always this sort of difficulty. It wants a certain theory to satisfy itself. Really no theory is necessary for the man who seriously desires to approach God or realise his own true being

Various means are enjoined in the *Shastras* ... . It is true that contact with great men, exalted souls, is one effective means

सहवासेन महतां सतामारूढचेतसाम् ॥ (R. G)

VICHARA NOT INTELLECTUAL, IS INWARD AND SUBTLE

D—If I go on rejecting thoughts can I call it *Vichara* ?

M—It may be a stepping-stone But really *Vichara* begins when you cling to your self and are already off the mental movement, the thought-waves.

D—Then *Vichara* is not intellectual ?

M—No, it is *Anthara vichara*, inner quest

D—That is *Dhyana* ?

M—To stick to a position unassailed by thoughts is *Abhyasa* or *Sadhana*, you are watchful. But the condition grows intenser and deeper when your effort and all responsibilities are taken away from you , that is *Aroodha*, *Siddhi* state.

* * *

JNANA SIDDHI, NO INACTIVITY

D—Can a man move about, act, and speak who has attained the *Siddhi* as is now described ?

M—Why not ? Do you mean to say that realisation of Self means to be like a stone or to become nothing

D—I do not know, but they say to withdraw from all sense-activity, from all thoughts, all life-experiences, *i e*, to cease to be active, that is the highest state.

M—If so, what is the difference between this state and deep sleep ? Besides if it is a state, how-

ever exalted it be, that appears and disappears and is, therefore, not natural and normal to the self, how then can that represent the eternal presence of the supreme Self, which persist in all states and indeed survives them ? It is true that there is such a state indispensable in the case of some It is a temporary phase of the *Sadhana* or a state that persists to the end of the life if that be the Divine will or the *Prarabdha* In any case you cannot call it the highest state Great men, *Mukthas*, *Siddhas*, are said to have been very active and are indeed active, Ishwara Himself the Spirit who presides over this world directing its activities is obviously not in this supremely inactive state. Otherwise you may as well say that God as well as the *Muktha purushas* have not attained the highest state

D —But you have always laid great stress on *Mounam*, silence .....

M.—Yes I have But silence does not mean negation of activity or stagnant inertness. It is not a mere negation of thoughts but something more positive than you can imagine

D —Is it unthinkable,... ?

M —Yes As long as you run with the running mind you cannot have it The silence of the Self is ever there It is a supreme Peace, *mounam*, immutable like a rock that supports all your activities, in fact, all movements It is in this *mounam* that God and the *Muktha purushas* are rooted.

SAMADHI, NIRVIKALPA AND SAHAJA—TRANCE AND NATURAL

D.—Then what is *Samadhi* ?

M—In Yoga the term *Samadhi* refers to some kind of trance and there are various kinds of *Samadhi* But the *Samadhi* I speak of to you is different It is *Sahaja Samadhi*. For, here you have *Samadhana*, you remain calm and composed even while you are active , you realise that you are moved by the deeper Real Self within, and you do or think unaffected by what you do, speak or think You have no worries, no anxieties, no cares For here you come to realise that there is nothing belonging to you, the ego. And everything is done by Something with which you get into conscious union.

D—If this is *Sahaja Samadhi* and the most desirable condition there is no need for *Nirvikalpa Samadhi* ?

M—The *Nirvikalpa Samadhi* of Raja Yoga may have its use But in *Jnana* this *Sahaja Sththithi*, or *Sahaja Nishttha* itself is *Nirvikalpa* state. For in this state the mind is free from doubts It has no need to swing between alternatives of possibilities and probabilities It has no *vikalpa* of any kind. It is sure of the Truth. It feels the presence of the Real. Even when it is

active, it knows it is active in the Reality, the Self, the Supreme being.

* * *

IS BRAHMAN BEYOND?

D.—This seems to contradict the statements that the self is beyond the mind, that the mind cannot know Brahman, that it is beyond thought and speech, *avan-manasa-gochara.*

M—That is why they say that mind is two-fold, there is the higher pure mind as well as the lower impure mind The impure mind cannot know but the pure knows It does not mean that the pure mind measures the immeasurable Self, the Brahman. It means the self makes itself felt in the pure mind so that even when you are in the midst of thoughts you feel the Presence, you realise the truth that you are one with the deeper self and the thought-waves are there only on the surface

D.—That means the *mano nasha* or the *ahankara nasha* The destruction of the mind or of the ego you speak of is then not an absolute destruction

M—Yes The mind gets clear of impurities and becomes pure enough to reflect the truth, the real Self. This is impossible when the ego is active and assertive.

* * *

I HAVE A RETIRING ABODE IN THE BODY

D—Whenever a question is put to you, you say "Know first who it is to whom the doubt occurs?" "Does anybody doubt the doubter?" "Know yourself before you proceed to speak of others' etc. This is a veritable *Brahmasthra*, a supreme weapon at your hands to deal with the questioner and I, . .

M.—Yes What are you seeking to say?

D—Be pleased to come to our level and remove our doubts You can understand our position We cannot understand yours You are far above and we are far below If you wish it you can come to us, we cannot go to you

M.—What do you seek?

D—They say the Self is everywhere, Brahman is omnipresent. It is beyond and it is also the Self. If my self is Brahman, I should be everywhere But there is the feeling that I am in this body or confined to this body, even if I am distinct from the body I am inseparable from it Thus too, I am inseparable from the mind, even the 'I' seems a part of the mind Where is the mind without the brain? Certainly, I cannot imagine that I can be without the mind or the brain which is a part of this body

M—Have you finished? Doubts never end. If one doubt is removed another takes its place. It is like removing the leaves of a tree one by one.

Even if all the leaves are clipped off, new ones grow The tree itself must be uprooted.

D—What can be done? Is it wrong to think and express doubts?

M—No The only sure remedy is to know him who doubts No one doubts the doubter ... .

D—This is what I feared I am gagged ..

M—No I am coming to the rescue. Suppose I give you an answer, would it set at rest all your doubts? . you said you are the body, the mind and so on What is this mind, which, you say, is your self? You say, it is all thoughts including so many faculties . The "I" is a part of the mind The mind is a part of the body, is it not?

D—I don't say that is so, but I feel as though it were

M—Yes, then let us proceed. You are the mind. The mind is either located in the brain or is identical with it You concede it is located in the brain At the same time you said you are distinct from it though not separate from it Is that not so? Then let us locate in the body all our thoughts, emotions, passions, desires, attachments, impulses, instincts, in short, all that we are, feel, think and know Where would you locate the "I" whether the "I" is an idea, thought or feeling?

D—Feelings, emotions, etc., are all located, that is, said to arise in the trunk of the body, in the nervous system, but the mind seated in the brain is aware of them. They call it reflex action

M—So if you take the "I" as a part of the mind, you would locate it in the brain But I tell you this "I" is a part indeed but a very radical part of the mind, feeling itself to be distinct from the mind and using it.

D—I concede that.

M—Then this "I" is a radical thought, an intimate feeling, a self-evident experience, an awareness that persists even in deep sleep when the mind is not active as in the waking state. According to yourself then, "I" the radical part must have a locus in the body

D.—Where is it?

M—You have to find it out yourself But you can't find it by dissection of the body

D—How then? By dissection of the mind?

M—Yes, as you are the mind, you have to dissect yourself and find out where you (the "I") are That is why I say, "know thyself"

D—But is there really a centre, a place for this "I"?

M.—There is It is the centre of the self to which the mind in sleep retires from its activity in the brain It is the Heart, which is different from the

blood vessel, so called, and is not the *Anahatha Chakra* in the middle of the chest, one of the six centres spoken of in books on Yoga.

D—Then where is it? Perhaps I shall know it later. If there is such a centre of the self in the body why should they say that *Brahman* is *athman*, that it is all-pervasive and so on?

M.—First confine yourself to the self which is located in the body and find that out. Then you can think of Brahman, the All-Presence.

*   *   *

WHAT IS MYSELF NOW?

D.—I want to know what the Heart is and where it is and so forth. But I want to have this doubt cleared first I am ignorant of my own truth, my knowledge is growing limited, imperfect You say "I" means the self, *Athman.* But the *Athman* is said to be always self-aware whereas I am unaware . ...

M.—People always fall into this confusion. What you call your self now is not the real Self which is neither born nor dies.

D—Then you admit that what I call my self is the body or part of the body?

M—But the body is matter *Jada*, it never knows, it is always the known.

D.—Then if I am neither the *Athman*, the self nor the *Anathman*, the not-self,......

M.—I am coming to the rescue. Between spirit and matter, the self and body, there is born something which is called the *Ahamkara*, the ego-self, *Jeeva*, the living being. Now what you call your self is this ego-self which is different from the ever-conscious Self and from unconscious matter, but which at the same time partakes of the character of both spirit and matter, *Jada* and *Chethana*

D.—Then when you say "know thyself" you want me to know this ego-self?

M—But the moment the ego-self tries to know itself, it changes its character; it begins to partake less and less of the *Jada*, in which it is absorbed and more and more of the Consciousness of the Self, the *Athman*

* * *

THE SECRET LOCUS OF THE SELF

D—Then whom do you address when you say 'know thyself'?

M—To whatever you are, to you is given the suggestion 'know thyself' The ego-self when it feels the necessity to know its own origin or impelled to rise above itself, takes the suggestion and goes deeper and there discovers the true source and reality of itself So the ego-self beginning to know itself *ends* in perceiving its Self

* *

D—Now, you were telling me that the Heart is the centre of the self.. .....

M —Yes, it is the one supreme centre of the Self. You need have no doubt about it The Real Self is there in the Heart behind the *Jeeva* or ego-self.

D —Now be pleased to tell me where it is in the body.

M —You cannot know it with your mind You cannot realise it by imagination, when I tell you here is the centre (pointing to the right side of the chest). The only direct way to realise it is to cease to fancy and try to be yourself. Then you realise, automatically feel that the centre is there

This is the centre, the Heart, spoken of in the scriptures as *Hrith-Guha*, cavity of the Heart, உள்ளம், Ullam

D —In no book have I found it stated that it is there.

M —Long after I came here I chanced upon a verse in the Malayalam version of *Ashtanga-hridayam*, the standard work on Ayurveda, wherein the *Ojas Sthana* is mentioned as located in the right side of the chest, called the seat of consciousness, *Samvith* But I know of no other work, which refers to it as being located there

D —Can I be sure that the ancients meant this centre by the term 'Heart'?

M —Yes, that is so But you should try to HAVE, rather than to locate, the experience A man need not go to find out where his eyes are situated

when he wants to see The Heart is there ever open to you if you care to enter it, ever supporting all your movements even when you are unaware. It is perhaps more proper to say that the Self is the Heart itself than to say that it is in the Heart. Really, the Self is the Centre itself. It is everywhere aware of itself as 'Heart' the Self-awareness. Hence I said "Heart is Thy name" 'हृदयं ते नाम'.

D—Has anyone else addressed the Lord thus, naming him the Heart?

M—Long after I said this, one day I came across a hymn in St Appar's Thevaram, where he mentions the Lord by the name of Ullam which is the same as the Heart

D.—When you say that the Heart is the supreme centre of the *Purusha*, the *Athman*, you imply that it is not one of the six yogic centres?

M—The yogic chakras counting from the bottom to the top are various centres in the nervous system They represent various steps manifesting different kinds of power or knowledge leading to the *Sahasrara* the thousand-petalled lotus where is seated the supreme *Shakthi* But the Self that supports the whole movement of *Shakthi* is not placed there, but supports it from the Heart centre.

D—Then it is different from the *Shakthi* manifestation?

M—Really there is no *Shakthi* manifestation apart from the Self. The Self has become all this *Shakthi*

When the yogin rises to the highest centre of trance, *Samadhi*, it is the self in the Heart that supports him in that state whether he is aware of it or not. But if he is aware in the Heart, he knows that whatever states or whatever centres he is in, it is always the same truth, the same Heart, the one Self, the Spirit that is present throughout, eternal and immutable The Tanthra Shastra calls the Heart *Suryamandala* or solar orb, and the *Sahasrara*, *Chandramandala* or lunar orb These symbols present the relative importance of the two, the *Athmastthana* and the *Shakthi Stthana*.

REALISATION AND BODILY EXPERIENCE

D—Then what is the difference between the *Baddha* and the *Muktha*, the bound man and the one liberated?

M—From the Heart, the Self-centre, there is a subtle passage leading to the *Sahasrara*, the *Shakthi Stthana* The ordinary man lives in the brain unaware of himself in the Heart. The *Jnana Siddha* lives in the Heart When he moves about and deals with men and things, he knows that what he sees is not separate from the one Supreme

Reality, the Brahman which he realises in the Heart as his own Self, the Real

D—What about the ordinary man?

M—I have just said that he sees things outside himself. He is separate from the world, from his own deeper truth, from the truth that supports him and what he sees The man who has realised the supreme Truth of his own existence realises that it is the one supreme Reality that is there behind him, behind the world. In fact, he is aware of the One, as the Real, the Self in all selves, in all things, Eternal and Immutable, in all that is impermanent and mutable.

D.—You speak in very high terms of knowledge, I began with body. Is there any difference between the *Jnanin* and the *Ajnanin* in bodily experience?

M—There is How can it be otherwise? I have often declared it

D—Then the *Vedanta Jnana* as spoken of and discussed is perhaps different from what is practised and realised You often say that there is the real meaning of "I" in the Heart, ...

M—Yes, when you go deeper you lose yourself, as it were, in the abysmal depths, then the Reality which is the *Athman* that was behind you all the while takes hold of you. It is an incessant flash of I-consciousness, you can be aware of it,

feel it, hear it, sense it, so to say, this is what I call '*Aham sphoorthi.*'

D—You said that the *Athman* is immutable, self-effulgent, etc But if you speak at the same time of the incessant flash of I-consciousness of this '*Aham sphoorthi,*' does that not imply movement, which cannot be complete realisation, in which there is no movement?

M—What do you mean by complete realisation? Does it mean becoming a stone, an inert mass? The *Aham vritthi* is different from *Aham sphoorthi* The former is the activity of the ego, and is bound to lose itself and make way for the latter which is an eternal expression of the Self. In Vedantic parlance this *Aham sphoorthi* is called *Vritthi jnana* Realisation or *Jnana* is always a *vritthi* There is a distinction between *Vritthi jnana* or Realisation and *Swaroopa* the Real. *Swaroopa* is *jnana* itself, it is Consciousness.

Swaroopa is *Sath Chith* which is omnipresent. It is always there self-attained. When you realise it, the realisation is called *Vritthi jnana* It is only with reference to your existence, that you talk of realisation or *jnana* Therefore when we talk of *jnana,* we always mean *Vritthi jnana* and not the *Swaroopa jnana*; for *Saroopa* itself is *Jnana* Consciousness always.

D—So far I understand. But what about the body? How could I feel this *Vritthi-jnana* in the body?

M.—You can feel yourself one with the One that exists: the whole body becomes a mere power, a force-current. your life becomes a needle drawn to a huge mass of magnet and as you go deeper and deeper, you become a mere centre and then not even that, for you become a mere consciousness, there are no thoughts or cares any longer—they were shattered at the threshold,—it is an inundation; you, a mere straw, you are swallowed alive, but it is very delightful, for you become the very thing that swallows you; this is the union of *Jeeva* with *Brahman*, the loss of ego in the real Self, the destruction of falsehood, the attainment of Truth.

* * *

THE MUKTHA AND THE SIDDHIS

D—Hitherto I had great fear of *mukthi* Till now, I regarded it as horrible Now I see that it is a very agreeable state. Now as regards the powers called *Siddhis*, are they to be achieved and are they opposed to *Mukthi*?

M—The highest *Siddhi* is realisation of the Self, *Athma-Sakshathkara*, for, here once you realise the truth you cease to be drawn to the path of ignorance

D—Then what are the *Siddhis*,... . . ?

M.—There are two kinds of *Siddhis*, one kind may well be a stumbling block to realisation. It is said that by *mantra*, by some drug possessing occult virtues, by severe austerities or by *Samadhi* of a certain kind, powers can be acquired; but these are no means of Self-knowledge; even when you acquire them, you may quite well be in ignorance.

D.—What is the other kind?

M—They are manifestations of power and knowledge quite natural to you, when you realise the Self They are *Siddhis*, products of the normal and natural *Thapas* of the man who has reached self-attainment. They come of their own accord, they are God-given; they come according to one's own *Karma* so to say, but whether they come or not, the *Siddha* of the Real, settled in the supreme peace is not disturbed. For, he knows the Self and that is the unshakable *Siddhi* But these *Siddhis* do not come by trying for them. When you are in the state of realisation, you will know what these powers are (*cf* R. G)

D.—You have said a *Muktha* in the long run by his natural *thapas*, can become intangible, invisible, can assume any form . .

M—Yes: it is the *Muktha* that is most competent for such developments. But you cannot judge the *Jnanin* by these developments, as they are not signs of true knowledge, which essentially

consists in possessing eye of equality *Samathva drishti*,

ज्ञानिनः समदर्शिनः ।

सर्वभूतसमत्वेन लिङ्गेन ज्ञानमूह्यताम् । (*cf* R. G.)

D—I have done But one doubt more.

M.—What is it ?

D.—You said 'Heart' is the one centre for the ego-self, for the Real self, for the Lord, for all . . . .

M.—Yes, the Heart is the centre of the Real. But the ego is impermanent Like everything else it is supported by the Heart-centre But the character of the ego is a link between spirit and matter, it is a knot, *grantthi*, the knot of radical ignorance in which one is steeped This *grantthi* is there in the '*Hrit*' the Heart When this knot is cut asunder by proper means you find that this is the Self's centre

D—You said there is a passage from this centre to *Sahasrara*

M—Yes It is closed in the man in bondage; in the man in whom the ego-knot the *Hridaya grantthi* is cut asunder, a force-current called *Amritha Nadi* rises and goes up to the *Sahasrara*, the crown of the head

D—Is this the *Sushumna* ?

M—No. This is the passage of liberation *Moksha*. This is called *Athmanadi*, *Brahmanadi*

or *Amritha Nadi*. This is the *Nadi* that is referred to in the Upanishads.

शतं चैका च हृदयस्य नाड्यः तासां मूर्धानमभिनिः सृतैका तयोर्ध्वमायन्नमृतत्वमेति

When this passage is open, you have no *moha*, no ignorance You know the Truth even when you talk, think or do anything, dealing with men and things

D—Hearing all this I am puzzled I do not know how one can get such great experiences by simply bearing in mind the sayings "See the Seer," "Know thyself," "I am Brahman," etc.

M—It is difficult indeed, but not impossible once you are earnest about it. . .

That is why they say you must have the touch of Grace அருளும் வேணுமே .. ..The influence of a *Jnanin* steals into you in silence.. ... He need not talk

* * *

HAND YOUR BURDEN TO THE LORD TO HOLD

D.—When I am here I am convinced , I am impressed But when I go out and think of society or of my country and I remember your answer 'Know thyself' . . .

M—What can you do to society or your country when you are weak ? You must become strong first. But I tell you, Self-attainment is the supreme strength Do not fear that you will lose strength to act when you become a *Jnanin*.

D —I have that fear

M —You should not have it. If you are destined or chosen to do a particular thing, it will be done

D —Then should I resign everything ? Can I not perform *Thapas* and ask God to grant my desires ?

M.—You can But there must be some Abhyasa, some Sadhana for Tapas or for your prayers to reach God When you are in the *Sadhana* whether it is meditation or prayer, will you be thinking of your desires or of God ?

D.—If I think of my desires in meditation, it is no *Dhyana* at all

M —Then take it that there is the same *Dhyana*, the same *Thapas*, the same meditation, for both *Sakama* or *Nishkama*, whether it is actuated by desire or is disinterested

Even when your desires are fulfilled, the *Thapas* grows. It does not cease. That is the true character of *Thapas* It is the same in the case of *Bhakthi* also

Now I put a question to you. When a man with luggage gets into a Railway carriage where does he keep it ?

D —He keeps it in his compartment or in the luggage-van

M—So he does not carry it up on his head or on his lap

D—None but a fool would do so

M—If you call him a fool who keeps it on his head, a thousand times more foolish is it to bear your burden when you get into the spiritual life, whether it is *Vichara-marga*, path of knowledge or *Bhakthi-marga*, path of devotion

D—But can I throw off all my responsibilities, all my commitments?

M—Now, look at the temple tower, *Gopura*. There are many statues in it and there is a big statue, one in each corner Have you seen them?

D.—Yes I have.

M—Now I tell you this. The big tall tower is supported by those statues

D.—How can that be? What do you mean?

M—I mean when speaking thus, that it is not more foolish than your attitude when you say that you have to carry and are carrying all cares, burdens, responsibilities, etc . . ..

The Lord of the Universe carries the whole burden You imagine you do You can hand all your burden to his care Whatever you have to do you will be made an instrument for doing that at the right time Do not think you cannot do it unless you have the desire to do it Desire does not give you the strength to do The strength is the Lord's.

D.—Am I to understand that you are giving me the essence of *Karma yoga.*

M.—It is the essence o f *Karmayoga*, of *Bhakthi yoga*, why, even of *Jnana yoga*, for even though the paths in the beginning may differ, they all eventually lead to this position

* * *

THE ASHRAMAS AND THE SOCIAL RULE

D—They speak of the four Ashramas or prescribed vocations in life What is their meaning?

M.—To go by stages is a social rule intended for the generality But if one is a *pakvi*, a well developed being, he need not mind this rule. Young or old, man or woman, Brahmin or outcast, of one is *paripakvi*, ripe, he or she can and does go straight to the goal, whithout minding the stages

D.—Then, Ashramas have no use for spiritual life.

M—The first three Ashramas are there for the conduct of worldly affairs in life गतये लोककार्याणां and are regulated in such a way as not to clash with the ideal of spiritual knowledge न ज्ञानप्रतिकूलता.

D—What about the fourth, Sannyasa?

M—Oh, Sannyasa does not lie in taking to the begging bowl, or having a clean bald-headed shave, or putting on an orange-coloured robe न काषायो न मुण्डनम्.

When the Brahmacharin, the student with his purity exalted by celibacy, becomes by detachment an ideal house-holder for the service of others, or of society the Light naturally flashes forth

Then for the purpose of Thapas, for concentrated effort, the third Ashrama वानप्रस्थ is intended. When by ardent thapas, the *thapaswin* becomes crystal-pure and fit, the fourth *ashrama* automatically comes. As I said it is not an external thing that one assumes

* * *

SOCIETY AND THE GOAL OF MANKIND

D.—What is my duty to Society ? What should be my relation to it ?

M.—You are a limb of society Society is the body, individuals are its members, its limbs. Just as the various limbs help and co-operate with one another and thus are happy, so each must unite with others in being helpful to all in thought, speech and action . . . . One maysee to the good of one's own group, *i e.*, the group that is immediate to him, and then proceed to others.

D —Some speak high of *Shanthi*, Peace ; some praise *Shakthi*, Power Which of the two is good to society ?

M —For the individual, 'Peace' is absolutely essential, power is necessary for the upkeep of

society. By Power one has to uplift society and then establish peace therein.

शक्त्या सङ्घं विधायोच्चैः शान्तिं संस्थापयेत्ततः

D—What is the goal towards which mankind on earth is moving?

M—Real equality and fraternity (समत्वं सौभ्रात्रं) form the true goal; for then, Supreme Peace may reign on earth, and the earth herself can be a single household.

तदेयं शोभते सर्वा भूमिरेकं गृहं यथा

D—The ideal is grand. But if great men, *Jnanins* are quiet in the caves, how can society be helped?

M—I have often said that Self-attainment *Athmalabha* is the greatest good to society. And . . .

[The subject was not pursued further, as M always maintains that the *Jnanin* is not an inert mass: *vide* infra page XIX]

* * *

THE EQUALITY OF THE JNANIN

D—You have said that the *Jnanin* can be and is active, and deals with men and things I have no doubt about it now. But you say at the same time, that he has no difference भेदभाव; to him all is one, he is always in the Consciousness . . , if so, how does he deal with differences, with men, with things which are surely different?

M.—He sees these differences as but appearances, he sees them as not separate from the True the Real, with which he is one.

D.—The *Jnanin* seems to be more accurate in his expressions, he appreciates the differences better than the ordinary man . If sugar is sweet and wormwood is bitter to me, he too seems to realise it so In fact, all forms, all sounds, all tastes, etc , are the same to him as they are to others If so, how can it be said that these are mere appearances? Do they not form part of his life-experience?

M—I have said that equality is the true sign of *Jnana* The very term equality समत्व implies the existence of differences It is a unity that the *Jnanin* perceives in all differences, which I call equality. Equality does not mean ignorance of distinctions When you have the Realisation, you can see that these differences are very formal, they are not at all substantial, or permanent, and what is essential in all these appearances is the one Truth, the Real That I call unity . . You referred to sound, taste, form, smell, etc True the *Jnanin* appreciates the distinctions, but he always perceives and experiences the one Real in all of them. That is why he has no preferences, whether he moves about, or talks, or does, it is all the one

Real in which he does or moves or talks. He has nothing apart from the one supreme Truth.

* * *

SHAKTHI AND SHAKTHA (THE ETERNAL POWER AND THE IMMUTABLE PRESENCE

D.—The trinity (*Thriputi*) of knower, known and knowledge is an appearance; you say that there is a unity, behind it, supporting it What is this unity, is it a powerful one?

M.—It is an All-powerful existence, सर्वशक्ति.

D.—You have often said, and the books also say, that Brahman is immobile. Now you say, it is all-powerful. Does it not then move?

M.—Power implies movement. Though Ishvara moves by his power *Shakthi*, which is movement, He transcends the movement, He is *achala, athitha.*

D—Is there no difference between *Shakthi* and *Shaktha*, the Power and the Powerful?

M—No That depends upon your attitude. There is only one Truth. Looking at the movement, one calls it *Shakthi*, Power, settling himself in the support of the movement, *Ashraya*, another calls it तद्वस्तु *Achala.* If the former is activity, *vyapara*, the latter is its support, *Ashraya*, substance. *Shakthi and vasthu*, force and substance, are inseparable, are indeed two aspects of one and the same Truth Only without the *Shakthi, vyapara*

or the movement of the power, the substance Real वस्तुस्वरूप is not apprehended

'विना शक्तिं नरश्रेष्ठ स्वरूपं न प्रतीयते'

D—What is the true character of *Shakthi*?

M—It is coeval with the eternal Ishwara, it has no existence apart from Him It is the eternal activity *vyapara* of Ishwara, creating the myriads of worlds

D—Worlds are created and they perish. How can you say that this activity *vyapara* is eternal?

—Supposing all the worlds in course of time are dissolved, still they persist in activity through, lying latent, लीनवत्.

That is to say, *Shakthi* does not perish. What then is this movement? Every moment there is creation, every moment destruction? There is no absolute creation, no absolute destruction Both are movement, and that is eternal

D—Then shall I take it that *Shakthi* and *vasthu*, *vyapara* and *Ashraya*, both are aspects of the same Truth?

M.—Yes, but this whole movement, the creation, called a play of *Shakthi* is a formulation *Kalpana* of the Lord इशाकल्पना. If this *Kalpana* is transcended, what remains is *Swaroopa*.

* * *

INTRODUCTION TO
SAT-DARSHANA BHASHYA

I

OF NON-DUALITY

*[1] "Existence alone was in the beginning", [2] "All this verily is Brahman," [3] "Purusha is all this, what has been and what has to be" These and similar scriptural texts point to the material cause of 'all this', the universe, in the sole self-existent conscient Purusha, who as pure Existence is termed Sath, and as world-existence Brahman.

Note —[The world is a formation of the substance which is termed pure Existence, pure in the sense of its absolute independence of the particular forms in which it finds a certain expression 'All this' therefore is Brahman, the one Existence-in-Substance, and this Existence, the substantial truth Brahman, is not without relation to its own forms of expression It is Purusha, the Spirit,

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* These are well known passages of the Upanishads

1. सदेव सोम्येदमग्र आसीत्. 2. सर्वं खल्विदं ब्रह्म.

3. पुरुष एवेदं सर्वं यद्भूतं यच्च भव्यं—Rig Veda (Purusha Sooktha.)

the Conscient, that is all this, what has become and what has yet to become]

Again[1] "It (Sath, Brahman) saw, and there was force of consciousness in the gaze, *thapas*" [2] "He desired (willed) and became the many." Texts of this import refer to the sole Purusha as the efficient cause of creation. The power to formulate world-existence is inherent in the Purusha, the Spirit, the one Existent He is consciousness and the conscious force ever inherent in him issues out of him and formulates the one existence into a manifold, world-movement

So then, the sole Purusha being the efficient source and substance of all that is and can be, there can be no real opposition between the two forms of existence, variously designated by the pairs, the Outer and the Inner, World and Soul, Matter and Spirit, This-ness and I-ness In fact this biune existence termed duality *dvandva* inter-related, inter-dependent, and co-existent, is the presentation of an inseparable two-fold aspect of the Supreme Truth, the thing as it is and as it becomes, the One Reality in being and in becoming. The Upanishads tell us that the One is expressed in a manifold form and the two-fold existence, world and soul, Jagath and Jeeva, is formed by the boundless energy of the dividing and differen-

1. तदैक्षत, सतपोऽतप्यत.
2. सोऽकामयत बहुस्यां प्रजायेयेति.

tiating conscious force variously called *thapas*, creative incubation, *Chith-Shakthi*, conscious force, *Kama*, desire to become many, *Iksha*, the gaze of the eternal wide-awake self-awareness of the Indivisible Limitless Sath, Purusha. Therefore world and soul, *Idam-Bhava* and *Aham-Bhava*, This-ness and I-ness, form an inseparable twofold aspect, a biune presentation of the Supreme Reality and are the primal modification *Parinama* implied in the ceaseless change of the forms of consciousness which sees in its unlimited being a movement of limitations, a becoming of its own substance, a formation of its own eternal movement. This original substance which is of the nature of a supreme consciousness, intense and infinite, does not lose itself in its own self-becoming, in its own modifications into a variety of forms effected by its inherent conscious force. It is to be noted that this modification is not—as is thought in scholastic circles—of the nature of milk becoming curds, in which the former is lost and irrecoverable, but is of the character of gold formed into ornaments, in which gold the substance not merely persists but reveals its potentiality for formation into an endless variety. The forms change but the substance endures and it is the identity of the persisting substance that is stressed as the central truth by the Chandogya Upanishad analogy of gold in ornamental forms.

The Purusha *Sath* is not affected in his character as substance, the material for all this formation of endless worlds and numberless souls which are but his countless parts, thus manifest in virtue of his conscious force *thapas*. It is clear then that Brahman is one substance, *Swarupa* in all its forms and conditions Hence texts such as † "The Self is all this", "All this is That Truth—He, the Self" "The Self has become all this", reveal to us the truth that it is the one Self, Purusha, infinite by nature, that is meant in all his modes of soul-formation and world-expression

The truth of the one substance, the Reality, revealed in experience to the supra-sensual consciousness as one-without-a-second, becomes to the sense-mind in experience the many full of duality. And finding opposition between the One and the Many, certain schools of philosophic thought, by way of recognising the higher sanction of the superconscious experience in which the One alone is felt, have hastened to affirm the One by a denial of the Many, as this latter is manifest only to sense experience which is indeed not to be relied upon for getting at the Reality, for realising the truth that transcends the sphere of the senses But since we find in the scriptures oft-repeated

† आत्मैवेदं सर्वं ; इदं सर्वं तत्सत्यं स आत्मा। सर्वाणि भूतान्यात्मैवाभूत्.

passages that the One has become the Many and is expressed or veiled in the Many, it is reasonable to conclude that the One and the Many are not really opposed to each other, and the contradiction has no place in the Reality but is a figment of the enquiring mind Hence it is preferable to solve the problem of the Many by reducing the contradiction, if at all there is any, to a reconciliation in the Truth itself

Let us take the instance of a pot When the form of the pot is perceived without the knowledge that the pot is made of clay, no one denies the truth of this form or the validity of its perception on the ground that he has no knowledge of the substance of which it is made, and thus of the true character of the pot. Similarly we do not deny the form or its perception when we gain knowledge of the true nature of the pot, *viz* , that it is made of clay Both the statements that the material of the pot is clay and that it is of a particular shape, can be truly made of the pot The knowledge that the pot is of clay neither contradicts nor is incompatible with the knowledge that it has a particular shape. Nor does the predication that the pot has a particular form negate the substantial truth that the pot is of clay Therefore it has to be admitted that the truth of the thing is two-fold according to the view-point and understanding capacity of the

enquiring mind. That the pot is made of clay may be termed the substantial truth of the pot and that it has a particular shape, its formal truth. Both are true and together give the whole truth of the pot. That clay is the substance of the pot is the substantial or the primal truth. The form assumed by the substance is the formal truth Since form depends upon substance and substance refers to the essential character of the thing, the one is the substantial and primary truth, and the other is the formal or attributive and secondary truth of the same, especially in view of the fact that the same thing is apprehended differently by the different sense-organs. But the understanding of the form and other aspects of substance as distinct and apart from substance itself is entirely dependent on sense-mind and intelligence and its development. Thus the distinct apprehension of these two aspects, the substantial and the formal, not only does not lead to error, but there is a great gain in it, for then the synthetic truth is apprehended in its integrality.

Similarly, dealing with the subject of the triune existence, God, World and Soul, we are to recognize that the sole Reality, Brahman, presents two aspects, the substantial and the formal. Brahman, the one existence, becomes the Lord, *Ishwara*, in relation to its own modes of being as

world and soul, as it is the substance and support and directing intelligence of its own formation in the shape of World and Soul It is the Brahman that is really present in and signified by the various modes of its own existence, by the numberless selves and the countless worlds; these are the signifying factors and their Lord is the One signified in all of them So then, it is as a relation of substance to form that we are to understand the relation of God to world and soul, the world with all that is included in it and the soul with all its limitations and development These modes of Brahman are formed and constituted in Brahman itself and are variously termed in philosophic parlance, according to the type and temperament of the enquiring mind or the view-point of the vision that gave birth to the religio-philosophic system Thus they are called modes *prakaras*, particulars *Viseshas*, parts or aspects *kalas*, qualities or attributes *gunas*; all these refer to the formulated existence presented to the intuitive philosophic mind as an intellectual translation of supra-intellectual truth.

Like a particular form of substance, say the pot-shape assumed by clay, this world in which we live and move and have our being is really a mode of Brahman, an aspect of it expressive of its omnipotence, a quality of the Unqualified, a form of the supreme Substance which in itself is formless

and beyond forms. And for this reason, this world of name and form as we understand it is the qualitative and formal truth, a partial truth, of Brahman the one Reality. But like the clay of the pot it is the Divine Existence, nameless and formless in itself, that is the material, the root-substance, of which all this (*idam sarvam*) is a form, and hence that is the substantial and primal truth of 'all this' Thus there is no real opposition between these two aspects, the substantial and the formal, of the same truth. It is evident then that it is both futile and false to affirm that the substantial truth alone of the world-being, Brahman, is real and that the formal aspect of Brahman as the world is unreal Both the aspects *Nirguna* and *Saguna*, the formless Brahman and the Brahman of forms, are not only not contradictory but together give a complete understanding of the truth of existence as it is

By the terms *Nirguna* and *Nishkala*, "absolved of qualities and parts", it is meant that Brahman is beyond qualities and parts or aspects and not that it is devoid or incapable of qualities and parts. Besides, when Brahman is described as greater than the greatest and smaller than the smallest, it is clear that Brahman as a quantitative existence is transcendental in either direction It follows that the Infinite Brahman, while manifesting countless finite parts in definite qualities

and quantities, transcends these and thus continues to be infinite It must be borne in mind that though it is the Infinite, the omnipotent Brahman, that by its creative gaze brings these myriads of worlds into existence out of a part of its own being, and having created these enters into them for their sustenance, yet it does not lose itself in them Hence the wise hold that while Brahman is beyond and not limited by space and time, it is pervasive of all space and enduring in all time. Everywhere, in every one of its parts, great or small, Brahman is full. This is the profound significance of the comprehensive Advaitha revealed in the scripture,† "This is full and that is full, out of fullness fullness is lifted up Fullness being taken from fullness, fullness alone remains"

To sum up To know the world as it appears to my imperfect understanding is a partial knowledge which ignores the substance A knowledge of the world of name and form without knowing its substantial reality is imperfect knowledge Partial knowledge, as such and in itself, is only imperfect but not false It is the mistaking of the partial truth for the whole that is false knowledge As this partial knowledge is an imperfect understanding, too gross to penetrate to subtler truths,

† पूर्णमदः पूर्णमिदं पूर्णात्पूर्णमुदच्यते ।
पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥

it is almost like ignorance. Since it moves in a futile circle, apprehending only the formal without getting at the substantial truth, and often leads to error and mischief, it is referred to by the disparaging term, *ajnana* ignorance It is when Brahman, the root-substance of all existence, is realised that there is clear realisation of the whole truth that Brahman, the Self of all existence, is not different from its own formation as world-existence and soul-existence That alone is complete knowledge, that alone is integral truth.

II

OF CREATION

We have said, and the truth cannot be too often repeated or too much stressed, that the Original Substance, the source and support of all the worlds with all their beings, is the one Existence-consciousness, the Infinite Self whose gaze *Iksha*, or creative fervour *Thapas*, or force of consciousness involves an eternal movement of activity forming this world, and that this in its turn, by an ordered difference in development, brings into existence all these beings, or rather becomings, in a variety of species, with striking differences in the nature of their embodiments such as physical, vital and mental and with

remarkable variations in their capacity to develop the organs of vital, mental and spiritual or divine functions.

Really, Brahman is equal in all these beings. Still there is a vast difference in their capacities for vital activity, sense perception and general experience They do not come into being simultaneously and at the same place. Differences among the created are the result of the functioning of the creative power in terms of space and time Conditioned in space, which is full, intense and immobile, in the Self as Extension, there arise and endure the endless distinctions among perceptible objects The endless distinctions among internal processes, ceaselessly arising in the one continuous flow of activity, the phenomena of remembrance and expectation, and all the differences in condition everywhere, even outside, these exist conditioned in Time, which like an intangible void is only the Self as eternal change and ceaseless movement.

Thus there is no creation without the all-powerful Consciousness of the Self assuming spatial and temporal terms of existence In the absence of created existence, the question of my existence and of other existences does not arise. It is in creation, whose reality is established to our experience, that our own individual existence is founded. It is to be noted then that all these

objects, sentient or otherwise, are subject to space and time which are the terms of Existence-Consciousness assumed by the eternal force-movement inherent in it for the sustenance of creation. Therefore in the all-prevading Existence-Consciousness thus formulated into spatial and temporal existence making countless distinctions possible, there manifest various species, and in each, innumerable forms And in each of the numberless kinds thus manifest in this physical world of ours, there are countless individual objects Among rocks and rivers, among trees and plants, among birds, beasts and other creatures, while there are common features binding each to its kind, there are endless differences characterising the particular appearances in each kind or species Thus in the human kind also, numberless are the individual forms, each distinct from every other

Therefore X is different from Y in form or character Individual variations in mankind can be seen in general capacity and experience, in assimilation, action and the instruments of these, in receptivity and application This indeed is the wonder of creation that countless divisions and finites are formed from and in the One Indivisible Infinite In this unending differentiation into numberless finites and divisions of the undifferentiated Infinite Self, the abode and support of all,

the question occurs to man: 'What is the character of the world in which this body lives? Whence are these creatures whose appearance and disappearance are common phenomena? Who again am I, to whom occurs this enquiry?' The man with the spirit of enquiry awakened becomes gradually possessed of a sense of bondage and a keen sense of bondage develops a desire for liberation Therefore it is they say that whoever has a straightforward desire for freedom is an advanced being. Such a development is sufficient qualification for the knowledge of the Self, *Adhyathma Vidya*

Here the intelligent critic is struck with a doubt· "If it is established that the Infinite Self, eternally free and conscious, is also the Self of all that it has become, who is it that is in bondage from which release is desired? What is the true character of this bondage? What again is the nature of the development by which one becomes competent for freedom?"

Let us pause for a moment and consider. The birth of the worlds from the all-powerful Supreme Brahman reveals a principle of bifurcation in the Infinite Consciousness itself The created world called the inconscient *Jada* and the creating Consciousness *Ishwara* are the two bifurcated parts of the really indivisible The one Infinite Self is absolute, absolved of all the finites

or relatives that are derived from it. Hence while remaining free and absolute, the Infinite Consciousness assumes in relation to the creative movement the double form or aspect of the knower and the known, the conscient and the inconscient, *Chethana and Jada.* It must be borne in mind that it is the limitless Indivisible itself that is thus limited in the form of Subject and Object. Though it is the One Existence-Consciousness which is the substantial truth in both the created world and the Creator-Lord, in both the Object and the Subject, yet the Creator-Lord being the illuminator is termed the Self, the knower and the created world being the illuminated is termed the not-self, the known, as distinguished from the knower.

Through a subtle activity or movement of its own light, this illuminating consciousness with its unlimited capacity for infinite divisibility throws out particular forms of itself, which in the subtler states are of the character of knowledge and activity and are termed mind-stuff and life-force *Chiththa* and *Prana,* and which in the grosser state become modified into what is called the inconscient world, *Jada.*

Therefore the wise state that in ultimate truth there is no real difference between the Subject and the Object, between the Lord and His creation, as both are of the same substance and endure in a

relation of identity *thadathmya**. And for this reason, the text is acceptable to reason, that refers to the all-becoming of the Brahman, "All this is Brahman."

Therefore, consciousness in the subjective being is the illuminating cause *Kārana* and the gross world which forms the objective existence is the illuminated effect. Between these two, between the world, characterised as objective existence, gross (*Sthoola*) and inconscient (*jada*) on one side and the conscient subjective being, the causal (Kārana), the Supreme self on the other, there is ever active a play of the conscious force, manifested as a movement of knowledge and activity and called mind and life-force, *Chiththa* and *Prana* and this is termed the subtle, *Sukshma*.

This subtle movement of knowledge and activity, of mind and life force, at once divides and links the world and its Lord, the inconscient and the conscient In the macrocosm it is called the world of life-force *Prana-loka* and other worlds still subtler. In the microcosm, the same is

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* दृश्यते विषयाकारा ग्रहणे स्मरणे च धीः ।
प्रज्ञाविषयतादात्म्यमेवं साक्षात् प्रदृश्यते ॥
न चेत्समष्टिविज्ञानविभूतिरखिलं जगत् ।
विषयव्यष्टिविज्ञानतादात्म्यं नोपपद्यते ॥
(उमासहस्रम्)

termed the subtle body, the *Sukshma-deha*, including the sheaths of life-force and mind, *prnamaya-manomaya-koshas*

The relation of the inconscient and the conscient is that of the illuminator and the illuminated, and the same in terms of action becomes that of the developer and the developed, the force that works up and the thing that is worked up When the created world is illuminated by the Conscient, the inconscient is stirred to change and development, and in the course of its development it manifests an individuation of 'life and mind' resulting in the appearance of human beings. What are called 'life and mind,' though differing in their functionings, are really a twofold branch from the same root, *viz*, the conscious force which forms into a dual movement of knowledge and action, represented by mind and life In the words of Upadesha Sara "The mind-stuff and life force functioning as knowledge and action are twin branches from one root-source, *Shakthi*.

III

OF BONDAGE

Because of the difference in development among human beings who are all alike subject to conditions of space, time and causation, some are stung by a sense of bondage while others are not.

The man with a sense of bonds is already on the way to freedom Such a man is better developed than he who like a brute is unware of his bonds, and he that has release from bondage is still better developed than one with a mere sense of bondage. The course of all this development through a gradation of stages is all a play of the Conscious Force, *Chith-Shakthi* Thus development takes place in the inconscient objective existence as well as in the subtle movement called 'knowledge and action' *Vritthi*, both being illuminated and thereby acted upon by the illuminating Conscient, the cause of all differentiated existence Therefore development *paripaka* refers to both the subtle *Sukshma* and the gross *Sthula*, the subtle movement of mind and life *Vritthi* and the gross objective existence *vishaya*.

Now the nature of the bondage *bandha* is quite clear The link between the subject and the object, between spirit and matter, is itself the binding element denoted by the term *Sukshma Sharira*, the subtle body Though this subtle body presenting the principle of knowledge and action is a composite of both mind and life, yet since the mind with its greater subtlety is closer to and more easily receptive of the light of Consciousness, the mind alone is sometimes called the *Sukshma Sharira*, the subtle body.

This subtle body is the link between matter and spirit and it binds the soul or self to the body The self or soul then becomes lost in the bodily consciousness and hence arises the feeling and sense that the body is the self, and conversely the self is thought to have the bodily attributes of birth etc

Now then, let us see who is in bondage. The indwelling consciousness in all (*saravantaryami*) which is the support of all existences presides over all that exists, over the universal and the individual, over the great and the small , therefore there is room everywhere for the subtle movement of knowledge and action, covert and overt. It must not be forgotten that there is an inexhaustible power inherent in this intra-cosmic spirit that presides over and resides in everything. Shakthi and Shaktha, the power and the powerful, are inseparable and can be separated only in mind and speech, never in fact or in experience And this power is of the nature of a Supreme Capacity.

On the smallest as on the biggest, on the collective as on the individual, the presiding and directing consciousness confers by a natural poise the capacity needed for their formation, sustenance and dissolution It is the wonderful Shakthi of the All-Conscious Supreme Lord of Creation that by its very nature constitutes the capacity of the presiding veiled Intelligence to enter, hold and

direct the formation, endurance and disappearance of countless finite objects These finite objects are of endless variety, the objects of the material world having embodiment purely physical, the objects of the vegetable kingdom with an embodiment physical-vital, and the beings of the human kind possessed of an embodiment physical-vital-mental.

But on the ground that the self is limited to the body, or the spirit is bound to matter through the link of what is called the *Sukshma Sharira*, the subtle movement of mind and life, it should not be mistaken that the presiding spirit is in bondage. The spirit is self-existent and eternally free and can never be in chains Nor can it be said that because it presides, to that extent it is affected and bound. The presiding poise of the Supreme Self or Spirit is eternal and inherent in its very being, since it relates to its own becomings. The Self or the free Spirit is not fettered, nor is bondage for the body which has no sense or feeling Who then is it that is bound and feels chained? There must be in the bondage itself, in the Sukshma Sharira, some element that experiences the bondage, something by which the presiding Spirit is signified. That element is called the ego, Ahamkara. It is a persistent though impermanent form of Athman, the self, formed and centred in the vital-mental

subtle body with which it identifies itself. By drawing upon the power of becoming, inherent in the gaze of the self-aware *Athman*, it imposes itself upon thoughts and things and makes them its own, ever dependent for support, it yet poses itself as free and figures as the spirit itself This apparent self, born in forms, ever shifting from form to form, finding its mainstay in forms, itself without form, this is termed jeeva or soul, in the sense that it is born and perishable and not the real self, *Athman*. By the identification of the bondage with the bound, of the support with the supported of the ego with the bondage which it has woven round itself, this apparent self with its central principle of Ahamkara is both the bondage and the bound.

This ego, which is the apparent self, a reflection of the Real Self in the vital-mental stuff called the subtle body appropriates the latter to itself, becomes it as it were, and as a consequence the subtle body is subjected to the sanction of the ego which is its immediate centre, so to speak Like the light of the lamp, the activity of the ego extending out from this centre is imposed primarily on the subtle body which is its main domain. For the reasons thus briefly stated, a number of terms with varying connotations emphasising different aspects are used to denote this ego. It is the subtle body itself, the jeeva or soul in the making, the

apparent self, the mind, the link between the self and the body It is clear then that it is this apparent self or soul-formation in the subtle body, that is stung by a sense of bondage and is actually in chains. Therefore liberation and bondage are used with reference to the ego, with its pose as self In the undeveloped condition, it becomes active in the subtle or the gross and is then absorbed in the world of forms That is bondage. In a developed state, it gets into a single movement of search for its source, the real self in the depths and thus becomes withdrawn or released from all subjective movements *vritthi* and all objects *vishaya* which constitute the not-self. This is release Both the power that binds and the power that releases lie latent in a germinal state in this very subtle body dominated by the ego or the apparent self The Conscious Force directed to the creative movement brings about in the indivisible infinite Self distinct forces and finite forms, separates them from their root-source so as to produce in consciousness an experience of their distinctness, and throws them into an out-going movement directed to grosser forms This differentiating movement proceeding from the creative Conscious Force throws a veil of self-forgetfulness over the innumerable finite forms of Existence-Consciousness (Sath-Chith) for their definite formation This veil of

self-forgetfulness, cast over all that is formed, limited and distinct, is a function of what is called the *Thirodhana Shakthi*, the screening power over all formations in the free, eternal and infinite selt. It is this power of veiling that creates the knot between matter and spirit, causes the subtle stuff of mind and life to assume and be absorbed in grosser forms and constitutes itself as the *Sukshma Sharira*, which is at once the power and property of the ego as well as its bondage

Again in this subtle body of bondage itself, there is another movement succeeding and superseding the power of self-veiling or *Thirodhana*. This is the self-revealing power *Anugraha*, which is but the reverse of *Thirodhana* By a covert and close following it holds and educates the ego which covering up the light of the conscious self poses as its figure and impels it to further development Thus propelled, the apparent self is forced to advance through experience of pain and pleasure, through wandering about in a seemingly unending and apparently ever repeating movement of mind and life or by getting absorbed in grosser forms, only to find at the end the futility of its endless revolution in its own prison-house Then it is the *Anugraha Shakthi* that directs the ego-idea to a single movement leading to the deeper and real self, and thus cuts asunder the knot

of ego and dissolves the bond of the *Jeeva* or the apparent self.

Thus there are two movements of the Supreme Conscious force in creation, the one preceding and throwing a veil over the finite formations in the infinite self, the other succeeding, with an intimate hold on them for the unfolding of the infinite in them. The self-veiling power *Thirodhana* first envelops the ego with the covering of the subtle movement of mind and life called *Vritthi*, and then develops it to a diffusion and loss in the objective world of forms The *Thirodhana Shakthi*, this power for bondage, is reversed and transformed into a power for release by the *Anugraha*, which succeeds and gets a close grip on the ego or the apparent self. Then the out-streaming activity of the subtle body, 'mind and life', is relaxed or withdrawn from the external and the gross, all its widespread, diffused and disorderly movement is gathered up and fixed in a single movement on the ego-sense to find its source in the self, thus involving correction or transformation of the ego which is but an impermanent and distorted figure of the eternal self. Therefore this twofold power in the creative movement of the conscious force is ever active in the ego as well as in the subtle body which is here called the cord binding spirit to matter, the knot linking the self to the body.

Such in brief outline is the true character of bondage and the bound, and of the development leading to release

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IV

THE 'I-SENSE'

The Upanishads use the third person in stating the nature of Brahman as the Supreme Sole Reality, as for instance in texts like "All this is verily Brahman," "The Brahman is one without a second," "Brahman is truth, knowledge endless" "Brahman is consciousness" But we find the first person used with reference to creation as in passages* like "By this my living self, may I define it in name and form," "He said at the outset 'I am' (*asmi*); therefore 'I' (*aham*) is His name" The underlying idea is that the supreme Truth, the One Existence mentioned in the third person becomes the self of all the created world and hence it is the Supreme 'I', the Purusha. The Supreme Truth as it exists in and to itself cannot be referred to as either 'I' or 'this' as there can arise no question of 'I-ness' and 'this-ness' when the Absolute is viewed as it is in itself, unrelated

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† सर्वं खल्विदं ब्रह्म ; एकमेवाद्वितीयं ब्रह्म ; सत्यं ज्ञानमनन्तं ब्रह्म ; प्रज्ञानं ब्रह्म.

* अनेन जीवेनात्मना नामरूपे व्याकरवाणि ; सोऽहमस्मीत्यग्रे व्याहरत् ततोऽहं नामाभवत्.

to created or formed existence But viewed as the supreme sole source of all that is created, it is the Purusha, the Supreme Self, the 'I' of the whole movement Hence everywhere in creation, Purusha the Lord of all, is the Supreme Self that has become the in-dwelling self of all his becomings and persists as the basis and support of the notion of 'I' in every being. Therefore he is the first and final 'I,' the ultimate reference and supreme significance *Paramartha* of the word 'I'.

When like sparks from the flaming fire the innumerable soul-forms or jeevas get differentiated from the Brahman, it is the sole Self, the basis of the notion of 'I,' that is signified in the various individuals For Brahman is the Self that has become the self in and of all created beings And this self is really the Supreme Self *Parama Athman,* the Lord of all, one without a second. It is the self, the basis of 'I-notion,' that is really signified in the various individuals, in X and in Y. Free and Supreme in itself, it becomes the basis and support of the distinct experience of the separate egos formed in the different individuals. As it is the one unmanifest Infinite that becomes the support of all manifested beings, the self in them is not different from but is the same as the One Infinite Self And this is the essential sense of the philosophic teaching that there are not many selves but only one Self.

Now then, *the Paramartha*, the supreme sense of 'I' is the Supreme Self, unmanifest and infinite, the Purusha At the same time, as the inner self and support of all individual manifestations, He is the real significance of 'I' its *lakshyartha*, the 'I' really signified in the individuals The immediate and apparent sense of 'I' is the ego, as even this is a derivation from and figure of the Inner Self, by whose covert support it poses as the self on the surface, identifying itself with, and appropriating to itself, the subtle stuff of 'mind and life' that links the spirit with matter, the self with the body

As the ego, which is the direct and immediate sense of 'I,' is centred and figured in each of the distinct and separate individuals in a subtle movement of life-force and mind-stuff, it is termed *Jeeva* here This sense of 'I' is separate in each individual being and preserving the distinctness of the individual behaves in a mannar that would strengthen the individual's distinct character But such a movement of the ego or the apparent self has its root and support in something that is the real basis of individuality and that does not move with or lose itself in the movement of the apparent self, a something that is a continuous conscious principle related to the past, present and future, that is the Real Self signified,

the Lakshyartha, in the individual, of which the ego is the apparent self This latter is different in different individuals and is loosely called the *Jeeva Athman* But Athman the self is really one; the self of all individuals as of all existence is one. But Jeevas or living beings are many, as many as the individuals that are formed. These are soul-formations that are dissoluble in time, unlike their supporting self which is eternal, being identical with the Infinite Eternal which maintains its many-centred existence in an endless movement of formation and dissolution

Thus we see that there are three distinct senses in which 'I' is used The supreme meaning of 'I', its *paramartha,* is the Purusha who becomes the *lakshyartha* the signified sense in the individual, as it is the same self that presides over individual existence and the immediate or apparent sense of 'I,' its *Vachya artha,* is the ego or the apparent self formed temporarily for purposes of individuation Threefold then is the sense of the Self, the 'I' and in this threefold sense is it to be understood.

V

OF RELEASE

Release is said to be a liberation of the soul or Jeeva from the bondage in which it is lost This bondage has been described as a knot tying spirit to matter It has been also stated that the

real nature of this bondage consists in the play of the ego or the apparent consciousness Hence the Shastras lay down that liberation is nothing but the dissolution of the ego, and show the means of such dissolution. Elsewhere is discussed the difference between the bound man and the liberated It is sufficient here to note what is common to both in order to clear a possible misapprehension that with the dissolution of the ego individuality also is dissolved When the ego is dissolved or reformed individuality is not destroyed The self that supports the individuality is a continuous conscious principle that survives the appearance and disappearance of the ego and does not depend upon the ego for the preservation of its individuality This self, as has been already noted, is none other than the infinite self which, in maintaining a manifold individuality in its own movement of all-becoming, becomes the self of each individual, in which, however, there is a play on the surface of a figure of the self, called the ego or the apparent self This latter is a temporary formation and like every formation is dissoluble in time. The individual in whom the bondage is shattered and the ego is dissolved retains his individuality even after the release *Mukthi* He can recall in his liberated state the experiences of his former life in bondage and thus connect the past of his distinct individuality in an unbroken continuity

with the present. The individuality persists in spite of the withdrawal of the ego, and it is a mistaken notion that the ego is a permanent mark or eternal expression of individuality. Perhaps a real and more enduring individuality commences only from liberation, in the absence of the disfiguring ego and its interference. Therefore the liberated life of the *Jeevan-Muktha* is an ideal realised in the individual. So then, whether a soul is in bondage or released from it, the individuality persists, because it is the direct concern of the Infinite and not at all of the ego Certain truths about the *Muktha* or the liberated soul are stated in the Ramana Gita (Ch VII, IX, XIV) to which we shall later make reference Though experience alone can verify their truth and one must have taken to spiritual life and have had some kind of personal experience before one can understand and appreciate them, the true state of the liberated man, *Muktha Purusha*, is described there with many details regarding the wonderful development that comes upon his body, life and mind, in order to strengthen the faith of the intelligent critic of earnest enquiry, and to infuse interest and spirit into him.

As bondage and release refer to the Jeeva or the apparent self, the doubt arises if the means of release lies with the Jeeva or not. An answer is possible either way. It may be argued that if the

Jeeva be the cause of bondage then the means of liberation also lies with him In that case, since the Jeeva is a formation in the *Sukshma Deha*, the subtle stuff between the self and the body, he is bound in matter and freed in spirit The element of *Jada*, the inconscient in him, causes the bondage and that of consciousness works for release On the other hand, it may be urged that since in reality the Jeeva himself is said to be a formation identified with bondage he is not the cause of his own imprisonment He finds himself there as the apparent self bound to a movement of the subtle body which he has made his own by a sort of identity. So then, if we remember that this bondage is the work of the self-veiling power *Thirodhana* in the creative movement itself and that release is the result of a succeeding movement of the conscious force called *Anugraha*, the Grace, we are led to conclude that *Mukthi* or liberation is a matter of development The power of grace of the supreme Lord of all existence, the Infinite Self, chooses the developed Jeeva, the *Pakva*, removes the deflection of the apparent self in him, and transforms the ego into a true reflection of himself, ever signified as the free and the real 'I' in the individual The Upanishad is clear upon this point and will bear quotation. * "The

† यमेवैष आत्मा वृणुते तेन लभ्य , तस्यैष आत्मा विवृणुते तनूं स्वाम्.

self is attainable to him alone whom it chooses and to him the chosen, it reveals itself."

We have already stated that it is a double movement of the creative conscious force which by the play of her Maya manifests as a self-veiling power constituting itself as bondage and also as a revealing power moving towards release As we have seen that it is the Jeeva or the apparent self that is chained and released, it is clear that the Jeeva in the individual is born and disappears At the same time it must be borne in mind that the self of the individual Jeeva is free from the temporary character of the Jeeva and is not subject to the changes attendant on the formation of the soul called Jeeva

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VI

OF SADHANA AND SIDDHI

If it is the Grace that causes the dissolution of the ego and founds in the Jeeva a true reflection of the self, a consummation which is called self-attainment *Athmalabha*, the doubt may arise that human effort can be safely omitted and that the Shastras that point to the Jeeva the means and methods for his liberation are purposeless and futile But the doubt is groundless. The ego-struck Jeeva, as the apparent self posing himself as free, cannot stand still and refrain from effort until he realises his freedom in the self Human

effort is inevitable and has its purpose so long as one experiences the sense of bondage and dependence. *The Grace of the Conscious Light upon the apparent self Jeeva fulfils itself in an impulsion from within or compulsion from without for human effort.* And effort takes various forms, such as meditation and concentration upon the true nature of the Self, absolute submission to a Higher will and surrender to Him of all that one is and all that one has, as the only proper course for human soul to take, and other disciplines or *Sadhanas*, well-known or ill-known, enjoined or unenjoined by the Shastras, or it may adopt any other method such as Raja yoga, Manthra yoga, Bhakthi yoga, Jnana yoga, Karma yoga, the last three constituting the triple path of devotion, knowledge and disinterested action Human effort adopts any or all of these means either for the Realisation of the Self, or for the attainment of the Nishkala, Impersonal, or of the Sakala, Personal God, the goal of all religions Therefore human effort is not opposed to Divine Grace; on the other hand it is an instrument of the latter

The great Advaita Acharya Shri Shankara and Shri Maharshi Ramana agree upon the central teaching of the Upanishads, the oneness of the self with Brahman But there are certain points of difference between them The passages stating the world as false, unreal or illusory do not leap to

the eye in the Upanishads but are discoverable only by a close search and they are taken as affirming the illusory character of the world by some sort of interpretation; after all they do not affirm the illusoriness of the world in clear categorical terms Maharshi holds that the statement of the illusory nature of the world is but a means of creating disgust for what is impermanent in the world, thus driving you home to search for thy Self, for what is permanent in you Again in the authoritative works of Acharya Shankara's school certain truths are either omitted or slightly touched, and if mentioned at all, they are expounded in such a way as to give room to misunderstanding and misinterpretation. In the works* of Shri Maharshi we find these dealt with in clear and unmistakable language

One of such truths is the necessity of Upasan †Maharshi teaches that Upasan or practice of some kind to build an inner life for spiritual advancement is absolutely indispensable Enquiry into or search for the Self is something different from and subtler than Shastraic discussion. The latter which is intellectual in character can never be a

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*In Tamil —Aksharamanamala, Arunachala Ashtaka and Panchaka

In Sanskrit: —Ramana Githa, Upadesha Sara, Arunachala Panchaka, Sat Darshana

† उपासनं विना सिद्धिर्नैव स्यात् । R G. Ch. I

real search for the self or a serious enquiry into it. Knowledge *Jnana* being of the nature of experience or realisation, *Jijnasa* or the desire for realisation is an earnest attempt to attain the self This earnest desire for realisation is the real enquiry into the self, the real search for Athman, *Athma Swarupa-Prepsa* or *Jijnasa*. It is not at all of a static character, a stagnant peace or a negative calm It throws the whole being into a consuming fire as it were, takes hold of the life-breath which is lost in the bodily feeling, and separating it from the bodily grip, enters it into the Heart, which is the real self and the centre of Purusha, and withdrawing the mind from the world of form in which it is absorbed imparts to it an inward turn towards the realisation of the Self. Such is real *Jijnasa*, the genuine and earnest desire and search for the Self Any one with this *Jijnasa* is qualified for knowledge of the Self, for *Adhyathma Vidya*. Vedic and Vedantic learning, Upanayan or conventional initiation into Vedic learning, Varna or caste, Ashrama or prescribed vocation in life—these are not the deciding factors here Irrespective of these, one is supremely qualified for Athma-Vidya provided he has *Jijnasa*, this earnest desire for knowledge.

Such is the unconventional and rational attitude revealed in the works as well as in the life of Shri Maharshi

Again just as there are [1] Vidyas, methods of spiritual practice, laid down in the Chandogya Upanishad for the attainment of Brahman, so also in the work here commented upon there are many methods suggested for the realisation of Brahman in one's own Heart as one's own Self. For instance, it prescribes *Vichara* or enquiry in the form of meditation upon various subtle truths relating to the self Again it points out methods such as a steady quest or a deep dive for the self by restraint of speech, life-breath and mind. And various means are mentioned for bringing the wandering mind under control: Concentrated enquiry into the truth regarding dualities like that of seer and seen, trinities like knower, known and knowledge, the categories of space and time, and the notions of That, Thou and I The effect of such meditations is to refine and stabilise the nerves and thus train them to respond to the demands of a higher life of spiritual realisation and ultimately it loosens the numberless tangles of ignorance, *Granthis*, in mind, life and body, thereby leading to the experience of Brahman as one's own deep self in the centre named ' Heart ' But the one Upasana that is emphasised is *Sad-Vidya*, otherwise called *Hridaya Vidya*, the realisation of the Self in the Heart This is different from

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[1] Such as Udgitha, Samvarga, Vaisvanara, Akshipurusha, Bhuma and Dahara

the traditional Dahara-Vidya as conventionally interpreted by scholasticism.

The conventional interpretation of *Dahara Vidya* is this · Since the Supreme Brahman is impersonal, *Nirguna*, and beyond mind and speech, for purposes of meditation one has to form by the imaginative mind a concept of the Saguna Brahman or Personal God, and fixing it in the space called Hrid-Guha, the cavity of the Heart, meditate upon it Of course this Saguna Brahman is meant for the weak, *Manda Adhikarin*, who cannot realise the Supreme Brahman who is Nirguna, Impersonal. The Hridaya-Vidya that Shri Maharshi teaches is different from the Dahara Vidya thus understood. Here is not indispensable an intellectual knowledge either of the Personal or of the Impersonal Brahman Nor is it necessary to conceive a spatial symbol of the Purusha, or any cavity as the dwelling place of the Purusha Nor is it suggested that the Saguna Brahman should be fixed in the imagined *Dahara Akasha*, the cavity of the Heart-centre and there meditated upon As Brahman the All-Existence has become the self in every one's being in the centre called *Hridaya*, Heart, and is there effulgent as the imperishable I-consciousness, a serious quest for the origin and support of one's own being naturally impels the life breath or inspires the mind to move towards the origin of its own move-

ment And in this deeper movement of search for the self, the root-knot of ignorance in the heart, the *Hridaya Granthi*, is automatically loosened, if not cut asunder, the soul is liberated from the bodily tangle and restored to the self in the Heart; and the origin and support of the I-thought or the ego-sense is realised in the Heart as one's own real self This self-attainment leads to the realisation of the truth that it is Brahman, the Self of All-Existence, that is ablaze in one's heart as the Self of the Jeeva and thus results in the experience of conscious union of the Jeeva with Brahman. Hence the secret of this Sad-Vidya or Hridaya Upāsan is the truth that self-realisation culminates in the conscious union of Jeeva with Brahman

Great are the results of success or perfection in this Upasan The knot of ignorance in the heart is untied, the soul is released from the hold of the body, there is a settled state, natural and unstrained, of the equipoised mind in the self, and there is an intimate realisation in the heart of the oneness of Jeeva and Ishvara. Therefore, it is that in the exposition of the nature of *Sat-darshan* we find it stated, " To live settled in the Reality (Existence as it is) by realising one's identity with it is Sat-darshan, Realisation of Truth or Perception of Reality " Again in describing the nature of *Athma-Darshan* or Perception of Self this Shastra states that the finite self or Jeeva must

become the food* (enjoyment or experience) of the Supreme Ishwara, and that it is in this that Athma Darshan consists. Thus we have two statements descriptive of the exalted condition in Realisation, *Sat-Darshan* and *Athma-Darshan.* The former phrase describes that state with special reference to Reality as Existence or Being, which is one without difference in the Ishwara as well as in the Jeeva It is called *Kaivalya Nishtha,* settled poise in Truth as Existence The latter Athma Darshan is a description having special reference to the relation between Jeeva and its source and support Ishwara, who is variously termed according to the view-point as the infinite *Akhanda,* the ever unmanifest *Nitya Avyaktha,* the Self Athman, and so on And this relation is called Sāyujya or conscious union in which the Darshan, Realisation or Perception consists in being food or enjoyment to the Supreme Lord

Thus the state of Realisation, the fruit of success in Hridaya Vidya, can be viewed from two different standpoints as Kaivalya and as Sāyujya, settling in the Self as the sole Reality and the attainment of conscious union with Brahman. And because of this dual aspect of Truth-Realisation, we find Sat-Darshan explained in one place and Athma-Darshan explained in another.

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* Tamil—ஊண் Sanskrit भोग्य, अन्न.

Since the state of the *Jeevan-Muktha*, of one who lives released from bondage, can thus be understood and described in two ways, the two opening verses of benediction, Mangala Slokas, Shri Maharshi mentions the Nishkala Brahman for Nishtha and the Sakala Brahman as the sole refuge and subject of conscious union, Sāyujya.

Again, in the account of the difference between the bound man and the liberated, there is a remarkable verse revealing profound truths about the liberated life in the bodily existence Referring to the Siddha, the perfected man who has his life and being in the Heart and who has learnt to live normally in and move and act from it, the verse says, " In his body the self is awake and aglow in the Heart , by its own light it pervades, possesses, and overpowers the body, the environment and the world at large, and lives full " When development comes upon the man in bondage and under its stress his bonds are shattered, the effulgence of consciousness of the supreme essential life-breath Sreshtha or Mukhya Prāna which moves covertly in the body like salt dissolved in water withdraws from the body and the bodily consciousness, and turns to the source of its own movement, the Hridaya, which is the seat of the 'I'-consciousness Entering and retiring into the Heart, it is caught up in the grip of its Lord, the Lord of all existence, seated there as one's own deepest being, the self ;

and directed thence by Him it takes a different course in its movement and abandoning the habitual passage for bondage takes the path for freedom. As the light of the lamp pierces through the enclosure of the chimney, this conscious light of life streams out from the Heart through what in yogic parlance is called Amritha Nadi, Athma Nādi, Brahma Nādi, or Mukhya Prāna Nadi, and sweeping aside all obstruction overpowers the body and permeates the environment and the world. In lucid and unmistakable language it is stated in the Ramana Githa that though the self has no motion the splendour of its light is an eternal active movement, itself the nature of development, it hastens the development of others and it is not at all a stone-like inertness like the apparently static Inconscient

" No torpor in the natural poise of the Self, *Sahaja Sthithi* "

"Settled State in the self, that alone is Thapas unshakable "

" By that unremitting Thapas (the ardour of creative energy) development takes place moment after moment "

" Whoever sees knowledge Jnana as divorced from power Shakthi, such an one knows not "

" *Sahaja Nishtha,* natural settled state in Self, yields a development by which powers *Shakthis* manifest "

"That state is the Supreme Power, that peace is the Supreme Calm."

"He is a *Jeevan-Muktha* who in embodied existence lives liberated"

"By the development in Thapas, the Jeevan-Muktha in course of time becomes intangible even while embodied, and still in the course of further development he becomes invisible, and that perfected one, *Siddha*, now but a sublime centre of consciousness goes about free in his movements."

Passages such as these from the teachings of Shri Maharshi throw light upon the greatness of the soul liberated alive, *Jeevan-Muktha*.

VII

THE GRACE

There is a great secret mentioned in the *Chandogya Upanishad about Mukthi, liberation. The soul of sufficient development discovers the limit to ignorance or in the words of the Upanishad is taken ashore across the Ignorance by Sanathkumāra, Skanda, the eternal youth, the great spiritual teacher of mankind When by meditation on the subtle truths of the self and by other spiritual

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* आहारशुद्धौ सत्त्वशुद्धिः सत्त्वशुद्धौ ध्रुवा स्मृतिः स्मृतिलम्भे सर्वग्रन्थीनां विप्रमोक्षः तस्मै मृदितकषायाय तमसः पारं दर्शयति भगवान् सनत्कुमारस्तं स्कन्द इत्याचक्षते तं स्कन्द इत्याचक्षते.

practices, Sadhanas, yielding nourishment to the inner stuff *Saththwa* it becomes pure and strong for a steady and constant awareness *Dhruva Smruthi*, and the various ties of ignorance *Granthis* are loosened in him, then the Divine Grace functioning through Skanda, Sanathkumāra gives the overt and immediate finishing touch to lead him beyond Ignorance by cutting asunder the *Guha Granthi* or the root-knot of ego-sense in the Heart cavity He is the original Guru, the Great Teacher of mankind, in whom the Divine Grace functions for the individual and collective uplift of mankind In the Puranas, the supreme Guru is described as Sanathkumāra, the eternal youth, a mental offspring of the Creative Spirit Brahma, and also as Skanda and Kumāra, an issue of the effulgence of Lord Shiva It is this *Kumāra* Spirit the Supreme Teacher that presides over the spiritual destiny—and that is the only real destiny—of mankind and maintains the continuity of self-knowledge *Adhyāthma Vidya* in humanity, by entering into and possessing the developed, fit and chosen soul, or otherwise effecting a substantial union with him. Therefore the Muktha or the liberated soul is said to incarnate the Grace, to represent the influence of Skanda, or even to be taken in and appropriated as a part and parcel of the Divine itself And many are such liberated souls, notwithstanding their common experience

of the Self's oneness with Brahman there is to be seen a vast difference in their human conduct in life and in their understanding and interpretation of the supreme experience. This is due to the difference in their general capacity and their individual type and temperament, and also to the state of development of mankind in their age, to whose requirements their attitude is specially directed.

Hence this Shāstra 'Sat-darshan' represents the teaching of the Supreme and Original Teacher of mankind who has given it to the world through Shri Maharshi Ramana in whom he is verily incarnate with one of His parts, *Nijakala*

VIII

'*SAT-DARSHAN*'

(*How the work was given to the world*)

This work was first written by Shri Maharshi in Tamil stanzas, forty-two in number including the first two benedictory verses, to give intellectual satisfaction to the earnest devotee of a metaphysical bent It was rendered into Sanskrit, verse for verse, by his great disciple, the well-known scholar and genius Vasishtha Ganapathi Muni. As the title of the work shows, it is a discourse on the perception or realisation of Truth *Sat-darshan* is a compound word formed of Sath

and Darshan, *Sath* meaning primarily existence and secondarily the real and the true, and *Darshan* meaning perception. It is direct perception of Truth that is here meant by the term. Indeed this work is based upon the Maharshi's perception of Truth, and from this it derives its title 'Truth-Perception' But 'Darshan' also means a system of philosophy, such as the Nyaya and other Darshanas of the post-shruti period. Even in this sense, the work is a darshan, a philosophy of the Real. For the epigrammatic verses packed with profound thoughts yield a wealth of philosophic concepts furnishing sufficient material for the metaphysical basis of a philosophy that is involved in an intellectual statement of the Maharshi's attitude to life and earthly existence. As there is nothing that is really unreal, a fact that is often stressed by Shri Maharshi, this system may be appropriately called a 'True Realism' or 'Ideal Realism'

It is needless to say that this Shāstra is not intended either to refute or to support the current systems, such as the Saivite and the Vaishnavite, the Dwaitha and the Adwaitha It does not follow the method of metaphysical speculation, such as characterises the Nyāya and other systems of the Suthra period Nor does it purport, like the two mimāmsas of Jaimini and Bādarāyana to harmonise and to remove doubts or misconcep-

tions in scriptural texts or other authoritative utterances of greal souls. Like the sacred words of the Tamil Veda of Saint Nammalvar or of Manikya Vachaka, and like the texts of the Upanishads, the words of the Maharshi are an original and independent utterance based upon personal experience, and though they support and elucidate authoritative pronouncements both of the scriptures and of exalted souls, they have really an independent origin and validity coming as they do directly from himself.

* * * *

THE GREAT SOUL

In his sixteenth year, the great Acharya Shankara, according to tradition, completed his matchless Bhashya on the Brahma Suthras, and fulfilling the work of the Supreme Teacher, the Kārana Guru, by establishing the identity of Athman with Brahman rose to the position of Jagad-guru or world-teacher.

In his sixteenth year, the great devotee, Saint Jnāna Sambandha, an ornament to the famous quartette of Acharyas of Shaivaism, completed his earthly career and reached the abode of the Lord whom he worshipped and recognised as his own Father and whose commission he carried out in his earthly life.

Just on the completion of his sixteenth year, the great seer and sage Sri Ramana Maharshi, from

fear of death sought in himself the protection of the Conqueror of Death, experiencing his inner being the Self in the Heart, as something distinct from the body; and feeling the urge of a supreme impulse recognised the Father of the universe as his own Father, and by His command quitted the post of his ego-self and reached, here and now in this earthly life, the Abode of his Father, which he describes in his hymns as the immutable rock of Peace, the ambrosial ocean of Grace, the supreme Love, the ineffable Delight, the Ananda of the Real.

His life throws a flood of illumination on the great mystic teaching of the Upanishad, "Great is your loss if you do not realise; but if you realise it here, then there is Truth for you" Ever gracious to come down to those in need of help in ways best suited to them, scattering ennobling ideas and radiating uplifting influence, constantly shedding all around in external life the splendour and glory of the inner life, here indeed is a divine life incarnate on earth, a Shankara in giving by precept and practice the gift of Self-knowledge to the world of earnest souls aspiring for liberation, a Sambandha in the spirit of devotion to the Father of the universe, a life-celibate unseized by the lure of sex and worldly possession, a soul liberated from Māya, illusion, a son of Māya, the Divine Mother, such is the great seer and sage, Shri Ramana Maharshi.

NOTE

The subject of the 'individual soul' *Jeeva-vyakthi* has been given here quite an unconventional treatment. In some places, the Jeeva is mentioned as the ego; in others, it refers to a fixed form of consciousness and action; in still others it is taken as signifying individuality. In the commentary on the second half of the 26th verse it is stated that the terms *ahamkāra* ego, *granthi* knot, *vibandha* bondage, *sukshma sharira* subtle body, *chéthas* mind, *bhava* or *samsāra* the cycle of birth and death and *Jeeva* living being, though referring in a way to the same thing, are not synonymous and interchangeable but signify the different functions of the something that is formed between spirit and matter, between the self and the body It is also stated that with the destruction of the ego there is no dissolution of individuality.

In order that these terms might be understood in their right senses and true relation to one another, and not confounded one with another, reasoned explanations are adduced in the Bhashya as well as in the Bhoomika to elucidate them then and there, helping the earnest mind in search of truth to find harmony amidst the differing conclusions of the different philosophic systems To set

all doubts at rest, it is proposed to recapitulate here briefly the essence of the discussions on the individual soul, Jeeva-vyakthi.

In the Upadesha Sāra of Shri Maharshi, mind-stuff and life-breath are mentioned together as a twin branch growing out of the same root, the conscious force, suggesting that this is the Jeeva or the living being, with the ego formed in it for its centre of activity And this stuff of mind and life is termed the subtle body in this Shāstra As long as there is this subtle body there is individuality, as the latter requires a form of some kind, subtle or gross, for its manifestation. Since this subtle body is a formation, and as such subject to space and time, it is dissoluble But the dissolution of individuality into the unmanifest, like its emergence (manifestation) from it, is not determined by its own choice but is absolutely dependent on the Unmanifest Infinite, Avyaktha Akhanda.

This subtle body, called *Upādhi* by some, is the basis for mental and vital activity in the mundane life of the man in bondage as well as of the liberated soul When this *Sukshma Sharira* is not sufficiently developed, it remains a factor of bondage, a knot between matter and spirit, a prison-house of the self in the body. By the force of the inconscient, which is the preponderant element in it, the subtle body is partly absorbed or submerged in matter *Jada*, directed of course by a

distorted reflection of the self, a posing figure, formed in it as the ego *Ahamkāra* In an advanced state of development, this individual living being gets freed from the bondage of the body, by the preponderance of the element of conscious force which releases it from the hold of matter.

Thus, as the subtle body develops, it absorbs in a larger measure the conscious force which eliminates or transforms the element of the inconscient *jada* in the subtle body, and the ego yields to the pressure of the force of Self-consciousness As the ego thus dissolves, being but the apparent self, the immediate sense of 'I', it is reborn as it were into the Real 'I' that has been all along signified by it. What really happens in this process of liberation is this When through the development of the subtle body in which it is firmly rooted posing as the Real self this ego is stung by a sense of its own weakness and falsity, the wide-awake self-awareness of the Purusha, the spirit seated in the Heart, finds a true reflection in the subtle body, thus displacing the ego or transforming it into the pure 'I,' *Shuddha Ahambhāva* And in consequence of the birth of the pure 'I,' the real soul, the subtle body undergoes a remarkable change making it a true vehicle of the soul so formed Thus freed from the hold as the material body, this subtle stuff becomes a true expression of individuality faithful to the Original Self, and an

individual centre to its supreme consciousness. Hence we find such statements as —

"Then flashes forth another 'I', ego that is not, perfect is that, the Supreme itself"

"The Supreme is not different from the Heart, from the Self in the Heart"

"He shines having devoured the ego . . . Whatever he sees, he sees not separate from his self."

Therefore the person liberated alive from bodily bondage does not fall into the separative movement nor yields to the allurement of the apparent diversity, but perceives diversity in unity and experiences unity in diversity And though he is well aware of the divergent way taken by the intelligence of others living in ignorance, his own individual life on earth is guided by the Supreme Lord of all, by the Self, all-controlling and independent, eternal and ever unmanifest, and thus it is an effulgent manifestation of the Heart, the secret centre of the Spirit in man Such a liberated soul, whether here or there, and regardless of the possession of the material body, is firmly settled in the Infinite Self

THE BHASHYA.

Verse 1.

सत्प्रत्ययाः किंनु विहाय सन्तं ?
हृद्येष चिन्तारहितो हृदाख्यः ।
कथं स्मरामस्तममेयमेकं ?
तस्य स्मृतिस्तत्र हृढैव निष्ठा ॥

Without something that exists, can there
be notions of existence?

Free of thoughts, it is there, the Inner
being, named the Heart.

How then to conceive it is the question?
—It, the one inconceivable.

To conceive it is but to be it, in the
Heart.

Commentary.

"Without something that exists can there be notions of existence?" From the question itself the answer is clear that without existence there can be no notions of it Many are the notions of existence that are formed, having as their basis and presupposition existence which is one Existence is the common basis of all the varying and contradictory notions which are occasioned by objects without or thoughts within Themselves varying, they unite in suggesting the One that exists In order that 'existence' *Sattha* may not be mistaken for a class concept signifying a class of existences in this world of name and form full of various groups

of objects, the singular 'existence' and the plural 'notions are used to suggest that this world of name and form with its numberless groups and endless species of objects has for its source and support something which is variously called the Real, the one Existence, the Self, the Infinite, the Brahman, that which is the essential truth of the Vedas and the subject of intimate experience It is because of this something that is present everywhere, within and without, that whatever is visible, whether real or not, occasions and suggests the notion of 'Is' This something that exists and that we call Brahman forms the basis of all existences and therefore is present everywhere.

Though its presence is everywhere, yet the Heart *Hridayam* is stressed as its special seat "Free of thoughts it is there in the heart, the inner Being named the Heart" How is it that Brahman is said to be present in the Heart while it is really omnipresent? Though it is really present everywhere, it is luminous in the Heart of every living being as its own Self. And every one is concerned with his own self first before he proceeds to consider existence outside himself. Since it is direct, natural and easy to realise this All-presence, the Brahman, in one's own self through the I-notion of which it is the basis, it is taught that Brahman is present in every being as one's own self By one's own self is meant the subject of the intimate experience and awareness 'I am' Where there is this experience that is called the Heart. Therefore when we find in the second line "It is there, the Inner Being," the sense is clear that the Real Existence or omnipresent Brahman of the first line is the inner being

in every one, everyone's own self In a piece of focussing glass, the solar rays which are free and everywhere are focussed into an intenser light and heat On this analogy is to be understood the special luminous appearance of the omnipresent Brahman in the Heart as one's own self, in the form of the experience and awareness 'I am'

The Sanskrit term Hridayam connotes that it is a centre, a locus of the soul Literally it means 'the self is here' If then a centre is affirmed of the self in the bodily existence, such a centre is necessarily spatial and apprehended by the intelligence as subject to space. The doubt may then arise if the self is limited by and dependent on anything but itself. To remove such a doubt, the self itself is named the Heart The self is not merely in the Heart but it is the Heart itself For it is the free eternal self which is centred in the living being as the Heart, the real 'I,' the self-being, and is rightly viewed as located there unattached to his self-becomings as mind, life and body This unattachment means freedom from the movement while giving support to it Therefore it is stated that Brahman the Real Existence is the Heart itself, the centre of the self, but it can also be viewed by the external mind as self in the Heart-centre. Thus the sense is clear that the Heart and the self in every individual are identical, for the reason that both refer to the same intense root-consciousness of self-being, to the same supreme awareness

From the universal view-point also, Brahman is the Heart, the Self-centre, as it is the self of all that it has become. Brahman is the essence and secret of all existence and hence may be truly called its Heart Again men

who have realised the Self hold that the Self is the basis of the I-notion, the root source of mental movement such as that of the knower and the known, and is hence termed the Heart Really the I-thought is the root of all thoughts

Then the doubt arises that since all thoughts spring from a common centre, the root-thought 'I' and are thus intimately related to the self, the latter undergoes modification in its mental becomings, and being thus subject to ceaseless change is liable to ultimate disappearance. To obviate such a doubt it is stated that He in the Heart is free of thoughts, *Chintha-rahitha* Here the word *Chintha* connotes all mental becomings. The Self in the being's centre, the Heart, while it is the support and source of all mental movement retains its radical unchangeability as the self; and because it is Brahman that is glowing in the Heart as the radical I-consciousness, its persistent continuity which supports the notion of personal identity remains unaffected by the ceaseless flow of thoughts arising from it as part of a general movement of its becoming which is of the character of incessant change Therefore the statement is unexceptionable that the self which is in the Heart and which is also the Heart is eternal and not at all subject to the mutations of mental movement Even as the source of all mental becoming it remains the eternal and changeless self

Here a difficulty presents itself If the self, the Heart is beyond thoughts, *i e*, does not admit of being approached by thought, how can we have any conception of it? "How to conceive it is the question" It must be admitted that it cannot be conceived. It is in-

conceivable Itself the source of mind, it is not to be measured by mind, for it is subtler than the mind to which it gives rise In the first place it was stated by implication and suggestion that the Real Existence, the Brahman of the Upanishads, is omnipresent and is the basis of all existence, subjective and objective, giving birth to the basic notion of 'Is' both in the inner and in the outer world-being In the next line it was affirmed that as that Brahman or Reality has become the Heart of all beings, shining as their distinct self, it is to be discovered as one's own self in the Heart, as the innermost being To impress the idea that though there are so many distinct individual beings the Self is really one in all of them, it is stated as 'the One, Inconceivable' It is the one Self that apparently has become the distinct selves of the individuals that are its formations It is inconceivable in the sense that it cannot be thought of in terms implying a relationship such as that of the knower and the known, as it is the Absolute, absolved of all the relatives, which however result from its own power to become.

If then the One Supreme Self of all our selves dwells in our own inner being, the Heart, and yet is beyond, though behind, all our thoughts, how are we to contemplate it? The fourth line gives the answer, "to conceive it is to be it, in the Heart." To be in a settled poise in the Heart, the Self-centre, which needs no outside support and does not depend upon any thought or object for its self-awareness is the only way to contemplate it Obviously such a state cannot be connoted by the term conception. The suggestion is that conceptual thought must deepen and reduce itself into a direct

perception in order to become a true mould and reflection of the real self-awareness

It must be borne in mind that just as objective existence is the basis and support of all the objects therein, and in the subjective being the I-thought is the root of all thoughts, even so the Self's experience 'I am' is the root of all experiences, while yet it is unseized by the movement of thoughts of which it is the basis Therefore when the diverse thought-forms are forged into a homogeneous unity and assume the form of a single movement, that of the I-thought which is the persistent basis of all thoughts, the uncreated Self-awareness that is always there giving birth and support to the I-thought in the *Heart-centre becomes a living experience to the mental movement itself*

Meditation upon or contemplation of self lies then in a single ceaseless thought-movement directed to the self, a movement, steady and constant, strengthened by the idea that the Self is there as a radical awareness in the Heart, as one's own innermost being from which all thoughts arise and to which they all return This is called the 'Spiritual art of the Heart,' Hridaya Vidya Thus this verse, after affirming that Brahman the Reality is the Heart of all and is in the Heart of everyone as the self, beyond the range of the senses and independent of the mind and other instruments, to be realised only by direct experience, proceeds to point out the path of meditation which is of the nature of awareness—an awareness which in graded terms is a union of the diverse thought-movements with the single I-thought, of the mind with the self, of the self with Brahman, the Supreme Being.

Thus of the four sentences in the verse, the first asks a suggestive question to create interest in the search for the Truth, the Real that is present everywhere; the second gives the answer that the mental search for it in the external is both tedious and futile, that it is here in the self, in one's own inner being named the Heart and that the search for it there is easy, natural and direct The third sentence raises the question, "If the mind cannot reach or compass it, what is the way to know it?" And the fourth gives the answer that the divergent thoughts must be turned to a single thought-movement directed to the idea of the self and thus by what is called *Hridaya Vidya*, the training and moulding of the mind to harmonise with the real nature of the self, true knowledge of the self is gained.

In this connection it is appropriate to give an English rendering of the Sanskrit verse of Sri Maharshi which puts in a nut-shell the substance of the *Hridaya Vidya*, the mystic path of the Heart

> "In the Heart's Cavity, the sole Brahman as an ever-persisting 'I' shines direct in the form of the Self.
> Into the Heart enter thyself, with mind in search or in deeper plunge
> Or by restraint of life-movement be firmly poised in the Self"

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* Ramana Geetha Ch II

हृदयकुहरमध्ये केवलं ब्रह्ममात्रं
ह्यहमहमिति साक्षादात्मरूपेण भाति ।
हृदि विश मनसा स्वं चिन्वता मज्जता वा
पवनचलनरोधादात्मनिष्ठो भव त्वम् ॥

Verse 2

मृत्युञ्जयं मृत्युभिया श्रितानां
महंमति र्मृत्युमुपैति पूर्वम् ।
अथ स्वभावादमृतेषु तेषु
कथं पुनर्मृत्युधियोऽवकाशः ॥

Those lose at once their selves who from fear of death

Seek refuge in the Lord, Conqueror of death.

Then by nature immortals are they.
How then is thought of death to them ?

They are great and realise that nothing on earth could conquer death for them , and from this the most invincible of all fears, they seek the protection of the Lord What happens when they seek refuge in the Lord from fear of death ? 'They lose their selves at once' Obviously it cannot be the real self that dies, immortal as that is. It is the ego-idea *Aham-mathi* that is put out the moment it seeks the protection of Him from whom it has derived its being It is the ego-self that is struck with fear What is this ego ? It is a persistent pose of the Real Self on the surface being reflected in the self, it is the apparent self, the immediate sense of 'I.' It identifies itself with the body and says 'I am independent and separate from other existence , I am this body, this body is mine' It is primarily formed in the mind and helps it to lend its

support to the separative movement and divided interests of bodily life on earth. And when we say that it is the ego-self that loses itself on our approach to the Lord Conqueror of death, it follows that there is no formation of the ego in the Real Self, who is the Lord of all existence and who is seated in the Heart spoken of in the first verse That is why it is stated to be the apparent and impermanent self, not in the depths but on the surface. It is clear then that what is fear-struck in man is the ego which being a dissoluble formation naturally dies

Now where does the ego-self seek the Lord's protection? Evidently in the Heart itself Even though the ego, circumscribed as it is in its own movement, may try to seek the Lord outside of itself, He is really in the Heart as its own ultimate Reality, the Self-being. Therefore when the ego seeks the Lord's protection in earnest, the burden it carries and all its interests are either forgotten or automatically committed to the Lord's hands Then if the ego gets stripped of all its interests, its coverings, it ceases to be the ego. For it is the divided interests of the ego that spin around it a cobweb of notions, constructing a personal world of elusive and illusory forms of consciousness and strengthen it in its own fancy of a detached and exclusive personal existence with a false and wrong claim for the all that environs it But if all its interests are focussed in and taken up into one supreme interest, then the ego is unwinged, as it were, dissolved or transformed into a true mould or reflection of the Real Self, the Lord in the Heart, ever one with Him, the Immortal without birth and death

So in the third line we find, 'Then by nature Immortals are they.' Those that have lost their ego-selves by seeking the Lord's protection, gain their Real Self, and as this is immortal unlike the mortal ego-self, they are called immortals. From the divine and spiritual standpoint, to be immortal is natural, and to be mortal is also natural from the human and the mental view-point As it is the ego that identifies itself with mind, life and body that perishes at the Lord's feet, it is stated 'they lose their selves at once' That is their ego-selves And they become immortals because of their conscious union with the immortal Lord who is seated in the Heart Do they not all become one in God, their Supreme centre ? Will it not be more proper to say they become the Immortal, as it is the One Lord that is the Real Self in and of all beings No It is true that it is the One Self *Athman* that has become the support of the ego-selves of the many, but when the ego perishes, the individuality of the Lord as its Real Self does not dissolve with the ego In fact, the immortality of the immortal Lord is not at all manifest in the individual as long as the mortal ego does not work itself out. And it begins to manifest in the individual in whom the purpose of the ego is fulfilled in its loss or transformation into a true mould of the Lord or the Real Self, as it thereby loses its character as the ego, this transformation is generally mentioned as the death or disappearance of the ego This ego then discovers its original and the Real and becomes a true mould of distinct individuality of the self, and, thereby, the individual Soul of the Self Supreme.

Hence the plural 'immortals' is used to denote the distinct individuality of such souls as are true moulds of

the Self, in conscious union with the Immortal Supreme seated in the Heart.

Therefore in those holy beings who take refuge in the Lord of all existence, the ego which the ancients discovered to be a psycho-physical knot, called *Granthi* in their parlance is loosened or cut asunder, and with the dissolution of this radical knot all other ties of ignorance disappear How then is it possible for such beings to be lost in bodily consciousness and led astray by the mortal ego when they are firmly established in the knowledge by identity, in the supreme experience of their real self, the Immortal Divine.

It is to be noted that this verse stresses the need and justification of the path of devotion Bhakti which consists in a spirit of surrender *Prapatthi* But the surrender can be complete only in those that are in that exalted state of self-poise referred to in the first verse. Search for the Self in the Heart occasioned by some felt need or by fear of death, as in the case of Sri Ramana Maharshi, results in the giving up of all that one is and has to the care of the Lord Indeed this verse of invocation throws light on Sri Maharshi's inner life and personal experience, for it is a well-known fact that it was his search for protection from fear of death that initiated the process of building up his inner life and led him to the Father whom he describes as the one eternal Self of all souls and of all existences That is why he mentions fear of death as occasioning the surrender, instead of explicitly stating that surrender from love of God is the means that is right and natural, seeing that He is our own deepest self, the most Beloved and that indeed 'All are He' as the next verse states It may be

remarked in passing that the fear of death is of all fears the hardest to bear and the most invincible and being most natural is the least unreasonable. From this dreaded mortality there is no protection from any source other than the One that itself has conquered it.

Thus we see that settled State in the self *Nishtha* and surrender *Prapatthi* lead to the same end Though the attitudes in the path of knowledge *jnana* and in that of devotion *Bhakthi* are different, because of the difference in temperament and development of the devotee and the seeker after Truth, the state of Self-realisation is consummated in the surrender of all that one is and has to the Supreme and conversely, surrender is fulfilled in knowledge of the Self Thus the Maharshi does not see contradiction between the paths of Knowledge and Devotion, *Jnana* and *Bhakthi*.

These two verses at the commencement of the work suggest the two-fold path of Knowledge and Devotion affirming the Impersonal Brahman *Nishkala* as the subject of *Nishtha* and invoking the Grace of the Personal God *Sakala*, the Supreme goal of self-offering. Incidentally such a commencement conforms to the sacred convention of beginning a work with a word of Prayer to one's adored and chosen deity, *Ishta Devatha*.

Verse 3

सर्वैर्निदानं जगतोऽहमश्च
वाच्यः प्रभुः कश्चिदपारशक्तिः ।
चित्रेऽत्र लोक्यं च विलोकिता च
पटः प्रकाशोऽप्यभवत्स एकः ॥

Of myself and the world
All the cause admit—a Lord of limitless power,
In this world-picture, the canvas, the light,
The seer and the seen—all are He, the One.

We have commented on the first two verses of benediction This verse really begins the Shasthra.

The cause of the world and myself is admitted by all as a Lord of limitless power The world is what I see around me, the object of sense-perception. Myself is the apparently conscient, self-evident 'I' called the *Jeeva*, the living being distinguished by personal identity. Both the world and myself are in perpetual change and this fact presupposes a cause which must be of such an illimitable power that this vast universe and myself and other beings are formed by it, live, move, and have their being in it This cause is the Lord God, the Omnipotent Then, in order that the triple truth of God, world and soul may not be taken to imply a denial of non-duality or *Adwaitha*, the oneness of all existence, the analogy of artist and picture is given This world of name and form is the picture, God is the supreme artist that draws the picture possessed of the limitless skill and power needed for it

He has also the capacity to see his own picture of the world, hence he is the seer All the materials needed for a picture are different from the human artist while the skill and the sight alone are his, inherent in him and inseparable from him. But in the case of God, the

Divine artist that creates the world-picture, the material for the world is inherent in Him. 'All are He,'—the canvas on which the picture of the world is painted, the picture itself which is the world of name and form and the light without which one cannot see even though one has the eye Thus He, the one God is also the many and nothing is there which is not 'He' Therefore the one Real, the Brahman of limitless power, becomes the subject, the object and the instruments and all these are various modes of His existence. He is the material as well as the efficient cause of all, of the world *Jagath* as well as of the soul the *Jeeva* It is in this sense that the Upanishad proclaims "All this is verily Brahman," "By this living self may I differentiate existence into name and form."

If it is a fact that it is the One supreme existence that has become the triple truth of God, world and soul, how is it that the One Supreme Reality is not understood as such and that we are faced with the many ?

Verse 4

आरभ्यते जीवजगत्परात्म-
तत्त्वाभिधानेन मतं समस्तम् ।
इदं त्रयं यावदहंमति स्यात्
सर्वोत्तमाऽहंमतिशून्यनिष्ठा ॥

God, world and soul,
from this triple truth, all religions proceed.
While the ego reigns, the three are apart.
Transcending all states is the poise of Self
where ego is lost.

All religions begin with the three fold truth, God world and soul, but they do not end there. Even the Absolute monist *Adwaithin* admits the trinity in the phenomenal existence. Then if the essential truth of all existence is one Supreme Reality, how is it that it assumes the three-fold form of God, world and soul? "While the ego reigns, the three are apart" These three are separate from one another only as long as the ego endures. It is the ego that carves a three-fold category out of the One that exists, the Real But there is a state in which it is outgrown and to live in it is the supreme poise of the Self " Transcending all states is the poise of self where the ego is lost"

There are many methods of spiritual discipline recommended in the scriptures and this one of keeping to the supreme poise of the self is the highest of them all, for here as the result of the dissolution of the ego, Brahman, the Supreme Reality and source of the triple truth, reveals itself to direct perception, to immediate experience It is the nature of the ego that through it the One undivided supreme Brahman presents itself as the triple truth, as the manifold existence. This ego is mentioned as a knot *granthi*, an obstruction to the apprehension of the truth of the Supreme Reality

As God, world, and soul are not apprehended as three separate existences in the absence of the ego, the disputations and conclusions of religio-philosophic systems aiming at solving the riddle of the world, such as whether it is real or unreal are not directly helpful to a knowledge of the Truth. So the next verse proceeds —

Verse 5

सत्यं मृषा वा चिदिदं जडं वा
दुःखं सुखं वेति मुधा विवादः ।
अदृष्टलोका निरहंप्रतीति-
र्निष्ठाऽविकल्पा परमाऽखिलेष्टा ॥

'All this is the Real, the Conscient, the Delight.'
'No, it is the reverse.' Such are quarrels vain.
Agreeable to all, from uncertainty aloof, is the state exalted,
Where the ego lives not, nor the world is seen.

The philosophic disputations with reference to the reality or unreality of the world, or as to whether it is conscient or inconscient, sorrow or delight, are all futile as the solution of the problem is not by the way of intellect at all. It is only an exalted state of the Self that could remove all doubts and misconceptions. For in that state the world as we apprehend is not to be seen as an existence separate from ourselves, nor is the ego-sense active there The doubts and uncertainties, as to whether all this is real or unreal, conscient or otherwise, delight or not, cannot then arise Such a supreme state is not only acceptable to all but is held desirable by all, the dualist and the non-dualist alike. The various systems, even those that are opposed to each

other, like the *Dwaitha* and the *Adwaitha*, though they may disagree in certain fundamentals, are agreed upon the necessity of some kind of inner discipline, Bhakthi Yoga or Jnana Yoga, the path of devotion or of knowledge, to realise their respective aims; and in no spiritual practice, in no Sadhana that is earnest, is there room for thought of the world or for the ego-self, as the discipline followed in any method lies in a concentrated reaching forth of the whole being towards the Ideal, the goal, whether it is Truth or Self or God. Hence it is stated that the exalted state of the self where the ego lives not, nor the world is seen is a state removed from all uncertainties which to the end beset the intellectual mind, which is trained or habituated to move between probables and possibles

In this verse, there are three sets of alternatives offered and the suggestion is but thinly veiled that the truth of the world is not non-existence, but existence, is not inconscient but conscient, is no sorrow but delight. Thus the ultimate Truth, Sat-Chit-Ananda, Existence-Consciousness-Bliss, is affirmed to be a matter of personal experience to be gained by *Nishtha* and not at all by an intellectual knowledge of Shastraic disputations As it is implied that this world is not non-existent, nor inconscient, etc, it may be noted that the Samkhyan dualism and the Jain and Buddhistic Nihilism are not agreeable to Shri Maharshi.

Because of the absence of difference between subject and object (seer and seen) in the Infinite Self in which the world, soul and God find their oneness, the next verse mentions the Infinite formless Self as the One limitless Eye.

Verse 6.

सरूपबुद्धिर्जगतीश्वरे च
सरूपधीरात्मनि यावदस्ति ।
अरूप आत्मा यदि कः प्रपश्येत्
सा दृष्टिरेकाऽनवधिर्हि पूर्णा ॥

To him who holds the self as having form
God has form and so has the world.
But who is there to see in the formless Self?
Itself is the Eye—limitless, one and full.

If the seer is an embodied being, the world and the Lord that are the seen, have also an embodied existence, and embodiment is not necessarily physical, nor is it used to denote only what is visible to the eye It is any or all of the five sheaths of which mention is made in the next verse. Thus having stated that God, world and soul have form presented to the seeing soul that is embodied, the verse proceeds to state that they are formless in the formless Infinite Self.

The question is asked, 'Who is there to see in the formless Self?' If the seeing self is formless who is there to see? The infinite Self is itself the Eye, one limitless and full. Here one is reminded of the Upanishad that refers to Brahman as that in which the Self has become all beings (existences)

The Self is the all, it is that which has become all this, and there is nothing for the self to see outside of itself or apart from it, as it includes (lit. devours), all forms and transcends them (lit. shines forth). Here,

there is no knowledge of distinction between seer and seen, hence the Upanishad describes the character of the One, the Infinite, *Adwaitha*, *Akhanda* by putting the question 'whom to see and by what?' *Tat kena kam pashyeth* Here also the same question is put, 'Who is there to see'? The answer is obvious, there is none 'Why'? 'Itself is the Eye'? The Supreme Brahman is denoted by the third person 'Itself'. It is mentioned as the Eye to denote that is Consciousness It is 'One', without a second, Infinite It is 'limitless' or endless, 'the full', the all-pervasive If it is mentioned as 'seer,' then the question may arise that there is 'the seen' apart from the seer. To avoid it, the word 'Eye' *drishti* is used in the sense of sight or awareness (consciousness) and not in the sense that there is a seer apart from the sight

When like incessant waves of the shoreless ocean, myriads of worlds are born of the Supreme Brahman and endure and are dissolved, the eternal Infinite Self, called here 'the Eye,' remains full and perfect and is not lost in the incessant change taking place in it, in its self-becomings, in the creative movement of its consciousness that brings into existence and supports the distinctions of God and world, individual and universal, seer and seen, supporter and supported In the first half of the verse it was stated that the form of God and the world depends upon the seeing soul *Jeeva* that has form, in the latter half we find it stated in unmistakable terms that if the seeing self is realised to be formless then the truth can be understood that there is nothing that is really other than the Self which is Infinite,

Eternal, the limitless Eye, the Full and Perfect Thus though the formlessness of the Self is clearly stated to be the Supreme truth, yet the seeing self that has form sees the Creator and His creation in form

How the self takes on this form, which impermanent as it is still clings to it for the time being, is elsewhere discussed.

The discourse upon the seeing self's form or embodied existence raises the question of the nature of the embodiment itself The next verse proceeds to state that five-fold is this embodied existence, and that consciousness of the world of forms is due to the self identifying itself with any of the five bodily sheaths

Verse 7

यत्पञ्चकोशात्मकमस्ति देहं
तदन्तरा किं भुवनं चकास्ति ।
देहं विना पञ्चविधं तदेतत्
पश्यन्ति के वा भुवनं भणन्तु ॥

Fivefold is the bodily sheath.
Apart from it, the world appears not.
Can it ?
Without the five-fold body,
Where are they that cognize the world?

The form of the body is made up of five sheaths (five-fold) and they differ in kind. Beginning with the gross material existence, there are five sheaths, called the physical *Annamaya*, the vital *Pranamaya*, the mental *Manomaya*, the sheath of

Truth-knowledge *Vijnanamaya*, and the sheath of Bliss *Anandamaya* And without embodiment of some kind there is no knowledge of world-existence. The apprehension of the world depends upon the embodiment of the apprehending consciousness Therefore it is questioned "without the five-fold body, where are they that cognize the world?" Every one that cognizes the world in any state is embodied in any of the five sheaths, and none that is not embodied in any of these has cognition of the world It should be borne in mind that in this Shasthra the connotation of 'body' extends to the five sheaths *koshas* physical, vital, mental and others, and is not restricted to the narrow sense of the gross, visible and material body

The body is related to the world as the individual to the universal (lit collective) and as part to the whole. The embodied knower is bound to, and identifies himself, with the embodiment without which he ceases to be the knower. In the absence of the bodily bondage there can be no such thing as a knower knowing To whom then can the world as the seen present itself?

As the seeing subject in man is a mental being and the seen object (the world) is of a mental form, the next verse deals with the subject of the identity of subject and object of thought and world of Vritthi and Vishaya,

Verse 8.

शब्दादिरूपं भुवनं समस्तं
शब्दादिसत्तेन्द्रियवृत्तिभास्या ।
सत्तेन्द्रियाणां मनसो वशे स्यात्
मनोमयं तद्भुवनं वदामः ॥

Sound and form, smell, touch and taste,
these make up the world
Upon these the senses let the light.
In mind's domain the senses move.
Hence the world is but the mind

The appearance of the world as I have it is a collection of groups of sensations The character of the world as it presents itself to my apprehension is such that I perceive it as something that is audible, visible, smellable, tangible and tastable This world then is a sum of sensations, presented apparently outside myself, that is, my embodied existence. These sensations or sense-activities manifest the quality of sound, form, smell, touch and taste, and are all in the 'domain of mind' They form the sense-mind, so to say, and are dependent upon mind and form part of mind itself Indeed we can conclude that the world we cognize is but a projection or modification of the mind which throws the senses into activity resulting in the manifestation of the qualities of sound, form, etc, that make up the sum-total of world-existence to me

Here the underlying idea is that the world is but a gross form of the mind, which is subtle. Then it is to be understood that world and mind, the gross and the subtle, different only in their states are of the same substance, of one Truth, and therefore are in a relation of identity, *Thadathmya*, and these two, the subtle and the gross, are derived from the one causal substance which is dealt with in the next stanza.

Note. [When it is stated that 'the world is but the mind', by mind is meant a cosmic principle *Thatthwa*, manifest in the individual as well as in the Universal. It should be noted then that if the mind of *X* is withdrawn or dissolved, his world of mind alone disappears and not that of *Y* or of the Lord, the Universal.)

It may be mentioned in this connection that it is an ancient conception that the world is a graded expansion and contraction made up of different systematic states and this fact is stressed by the statement that from the unmanifest *Avyaktha* comes the *Mahath* (the intelligent principle), from it the '*Ahamkara*' (the Ego), from this the *Than-mathras* causal states of the senses that manifest or develop the qualities of sound, form, etc, which in their turn form the world.

The world and mind are never apart from each other, still it is the mind that lights up the world

Verse 9.

धिया सहोदेति धियास्तमेति
लोकस्ततो धीप्रविभास्य एषः ।
धीलोकजन्मक्षयधाम पूर्णं
सद्वस्तु जन्मक्षयशून्यमेकम् ॥

Thought and world together rise and together set.
Still by thought the world is lit.
In Existence Real, thought and world are formed and lost.
One and perfect, unborn is That, unending too.

The world appears and disappears with the I-thought which is the root of all thoughts, and both the world and the mind (thoughts) may be said to co-exist, to be inseparable Yet 'this world' of the senses is lit by the 'I-thought' For, thought represents a conscious principle and illuminates the world, the object that is illuminated or made known As the world itself is stated to be mental in its form and is nothing but a grosser form of 'thought' which is subtle, if all the thoughts are withdrawn and traced to their origin and support, then one can perceive the truth that both thought and world, subject and object, inner and outer, which appear and disappear together are really of one existence, and have a common source. This the latter half of the verse states 'In Existence Real, thought and world are formed and lost' Then what is the character of this Existence Real that brings forth, sustains and dissolves the subjective thought and the objective world? It is 'One and Perfect', perfect and therefore not affected by the subtle thought and the gross world It is 'unborn and unending too', while the inner (mind) and the outer (world) begin and end in it. It is substance, the cause, the material for all the subjective and objective manifestations It is eternal, permanent and persistent and does not lose itself in its manifestations as thought in the subtle state or as thing in the gross Though the source of the Manifold, of the All, of world-expression and soul-formation, yet it is one.

NOTE —In the commencement of the work meditation upon the existence Real, called *Nishkala* the Impersonal

Brahman was enjoined and its character was suggested to be a normal supreme awareness of the self's poise *sahaja Athma Nishtha* But the second verse suggested complete self-surrender to the Divine being, *Sakala Brahman*, the personal in a wide sense A two-fold invocation was made in these two verses as the same Brahman can be viewed by our limited being as both Personal and Impersonal. Then, in order to stress that really it is the one Purusha, the Spirit supreme, that becomes the world, the manifold existence, the third verse which is really the opening verse of the Shastra affirmed the cause to be a Lord of limitless power, 'All are He' The next verse, the fourth, hastens to remove a possible misapprehension of the third verse by stating that the manifold is not the Absolute Truth of existence and that all religions begin with the triple truth of God, world and soul, but find their culmination in a supreme reality, the ultimate Truth and thus reminds us of the Impersonal aspect Thus the fifth verse proclaims that it is the exalted state of the Self alone which can transcend the ego and give us the Truth, and not all the intellectual gymnastics, the metaphysical speculations, the Shastraic disputations,—the whole dialectical machinery that is set to work to bring out the Truth for our realisation Thus it appeals to the earnest mind and directs it to turn to the Self by means of *Nishtha*, some discipline of the inner life In the next verse it is admitted that God, world and soul have all forms presented to the *Jeeva*, of whose existence each of us is directly and immediately aware, the soul that is embodied, but this is followed by the statement that these are really formless in the formless Ultimate Truth, the one supreme

existence that transcends all forms Thus this Shastra reminds us then and there of the truth that there is no real opposition between the Personal and the Impersonal, between *Saguna* and *Nirguna* and wherever the Personal, the *Ishwara* is mentioned, it is immediately suggested that the Impersonal aspect should not be lost sight of and that the Personal Brahman is an actual fact and must be admitted as tenable, and that the opposition between the Personal and the Impersonal aspects of Brahman is not to be found in the One Indivisible which is both, but is a necessary creation of the analytical mind intoxicated with the pride of the subtle reasoning of its logic.

Similarly in the 7th, 8th and 9th verses the Shastra proclaims the identity of the Individual with the Universal and suggests that the five-fold sheath or body of the *Jeeva*, or the soul, is its five-fold world and that the five-fold universe is the body of the Lord Then discussing the true nature of the mind as one of the five sheaths or koshas and of the world as mental in its form, it reduces the world of form to mind and mind to the I-thought and this I-thought is further traced to its source in the Supreme Reality, the One that is unborn and unending Here it may be noted that the converse truth also is made clear that the Supreme Reality brings forth the I-thought which becomes the mind and and this in its turn becomes the world of name and form.

Truth-Perception Sat-Darshan *is nothing but a stable poise in the Self, the Supreme Truth, by realisation of identity* Thadathmya Nishtha.

Verse 10.

भवन्तु सद्दर्शनसाधनानि
परस्य नामाकृतिभिः सपर्याः ।
सद्वस्तुनि प्राप्ततदात्मभावा
निष्ठैव सद्दर्शनमित्यवेहि ॥

For perception of the Truth, worship of the Supreme
In name and form is means indeed.
But the state of being that in natural poise of Self,
That alone is perception true.

Names of the Lord such as Brahma, Vishnu, Shiva, Indra and others, are his forms such as the Hiranmaya, the mystic gold-form of the Upanishad, or the eight-fold form Universal, *Ashtamoorthi*, * all these are means of worship leading to the ultimate Realisation of the Supreme Truth, *sat-darshan* Worship by means of forms is indeed fruitful, and has a purpose and usefulness of its own, whether these forms are as imaged in the human mind, such as Shiva with his vehicle of the symbolic Bull *Vrishabhavahana* or Vishnu seated on the Divine Eagle *Garudavahana*, or whether these are as formed in the universal mind such as Agni, Vayu and Surya. But the fruit of worship depends upon the

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* The Lord's embodiment in created existence is Earth, Water, Fire, Air, Ether, Sun, Moon and *yajamana*, the soul that offers its all in sacrifice to the Lord.

grace of the worshipped Lord who responds to the measure of faith in the worshipper The worshipped Lord, not confined to the particular form in which he is worshipped, responds to the call of the devout worshipper whose being in all its entirety is filled with faith and bestows on him the fruit of his worship Worship by means of names and forms are a help indeed to the realisation of Brahman as our deepest being, the self "But the state of being that in natural poise of the self is perception true" *Nishtha* the supreme state is verily *Sat-darshan*, real perception of the Truth

And this is the Nishtha, the settled state in the Supreme Reality, in the one Substance, support and basis of the worshipper and the worshipped, in which is realised the identity of self with Brahman In this verse, Truth-perception is described to be the highest poise of the self. In a subsequent verse (the 23rd), Self-perception or God-realisation is said to consist in the *Jeeva* or soul becoming food, *i e*, object of enjoyment or experience to the Lord So we have two descriptions of the one exalted state, *Sat-darshan and Athma-darshan*, Truth-perception and Self-Realisation Similarly in the two invocatory verses commencing the work, this Supreme Brahman was described to be both Impersonal and Personal, Impersonal for purposes of *Kaivalya Nishtha* the sole supreme poise, and Personal for *Sayujya*, conscious union of the soul with Brahman, Thus we are reminded that the two aspects are presented for the two distinct paths of knowledge and devotion, that ultimately culminate in a Supreme Realisation, which, in view of the Oneness of the being in the *Jeeva* as well as in the Ishwara is mentioned

as *Sat-darshan* (*Nishtha*) and in view of the *Jeeva's* relation in world-existence to Ishwara is named *Athma darshan* Sayujya

Then search is suggested as a means, a discipline helpful to an earnest enquirer of the discriminating mind.

Verse 11.

द्वन्द्वानि सर्वाण्यखिलास्त्रिपुट्यः
किञ्चित्समाश्रित्य विभान्ति वस्तु ।
तन्मार्गणे स्याद्गलितं समस्तं
न पश्यतां सच्चलनं कदापि ॥

Dualities and Trinities on something do hang.
Supportless never appear they.
That searched, these loosen and fall,
There is the Truth. Who sees that never wavers.

All dualities are interdependent,—Self and not-self, conscient and inconscient, seer and seen, subject, and object, and the like, and their truth is to be found in something which lends them its support from behind The trinities, such as knower, known and knowledge derive their existence from something that is their source and support A search for this something behind the dualities and the trinities leads to their disappearance while what remains in them is the Reality, their supreme Existence They that perceive it by a sort of apprehending consciousness 'do not waver' as theirs is an unshakable position, a firm status, in the Supreme, for whoever is single-minded in pursuit

of the Truth becomes indeed the very functioning of the Truth-principle It is elsewhere stated by Shri Maharshi in answer to the question whether Brahman the Truth becomes known to the knowing mind,* "If the thought seeks to know Brahman that has become one's own self, it becomes self-minded and assumes the form of the self, and as such does not and cannot remain separate or maintain its position as knower distinct from the known, Athman, Self, Brahman"

Thus by a psychological search for the self implying a rejection of all the mental forms involving dualities and trinities, the possibility is mentioned here that one can arrive at their root and support, which is none other than the Supreme Self that needs no other support and which being realised, no further search is possible or necessary for the human mind, as that is the unshakable state beyond which there is nothing to seek

Then from the 12th to the 21st verse, various kinds of meditation on subtle truths are mentioned as helpful to the enquiring mind

Verse 12,

विद्या कथं भाति न चेदविद्या ।
विद्यां विना किं प्रविभात्यविद्या ।
द्वयं च कस्येति विचार्य मूल-
स्वरूपनिष्ठा परमार्थविद्या ॥

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* Ramana Geetha

स्वात्मभूतं यदि ब्रह्म ज्ञातुं वृत्तिः प्रवर्तते
स्वात्माकारा तदा भूत्वा न पृथक् प्रतितिष्ठति ॥

If ignorance were not, how can know-
ledge be ?
If knowledge were not, how can igno-
rance be ?
Searching close the source of both,
Settled state there is knowledge true.

The dual terms of knowledge and ignorance are relative and one should discover their root in something, which is neither of them, by a kind of psychological examination of self For instance, when I say 'I am aware,' or 'I am ignorant', the quest that is suggested here is to find out who it is that knows or who it is that knows not The quest, when serious, involves a close watchfulness bearing fruit in the discerning of a supreme awareness in the self, which is the source of all forms of consciousness And this is real knowledge, for it is not a mental conception, or an intellectual conviction, but a revelation, a realisation, an experience, a consciousness that is supreme knowledge, *Paramartha vidya*

Thus after speaking of the search for the source of the duality of knowledge and ignorance, the Shastra proceeds to explain the subtler method of getting at the ultimate truth by direct experience and knowledge by identity, by meditating upon and comprehending the truth underlying the knower, knowledge and known

Verse 13

बोद्धारमात्मानमजानतो यो
बोधः स किं स्यात्परमार्थबोधः ।
बोधस्य बोध्यस्य च संश्रयं स्वं
विजानतस्तद्द्वितयं विनश्येत् ॥

The knower knowing himself not,
  Can knowledge such be awakening true?
The self being seen, the support of both,
  Dissolves the duality of knower and known.

The knowledge of the knowing subject who does not know himself is no true knowledge. But whoever knows the support of knowledge and known to be the knower himself realises that both, knowledge and known, do not have separate existence apart from himself, the knowing subject, and as such they both (knowledge and known) perish, in the sense that they are lost to his perception as independent existence. We are to note the underlying idea here that the true character of the Real is such that it is the substance and support not merely of the knower but also of the knowledge and the known And he that realises, that is, knows by experience, that he is not different from the Real, the Self supreme, the ultimate Being, perceives that knowledge and known also are not different from that Real of which he has knowledge by identity. That is why it is stated that on the knower's realising his self, the other two of the trinity (knowledge and known) disappear and whatever is Real in them persists and that is the same as the one Reality of all existence, of the subject within and of the object without. Though all the members of the trinity have a common origin and have the same truth, knowledge of the subjective being, the knower is stressed because it is nearer the conscious light and the other two are its grosser modifications It may not be out of place to mention here what the Maharshi states on the subject of *Triputi* in the Ramana Githa (Ch. XII Slo 4, 5)

"The knower that knows himself as not different from the Real, *Swaroopa*, knows that known and knowledge are not apart from him".

"The knower that is cut off (in experience) from the Real, knows the known and the knowledge to be separate from himself".

Knowledge of the knower, the subjective being, leads to the source, the Real It is supreme knowledge, it is once again emphatically declared to be consciousness different from both knowledge and ignorance.

Verse 14

निद्रा न विद्या ग्रहणं न विद्या
गृह्णाति किञ्चिन्न यथार्थबोधे ।
निद्रापदार्थग्रहणेतरा स्यात्
चिदेव विद्या विलसन्त्यशून्या ॥

Insensibility is no knowledge, nor is apprehension of objects seen.
Nothing is seen in awareness supreme.
Different from both is consciousness there.
No void is that—the knowledge, luminous and true.

Insensibility or a state of sleep in which there is no sense activity is no knowledge It is an established fact that in the consciousness of the self, nothing is seen as separate from or outside of itself, and an ignoramus may mistake such a state for perfect oblivion a complete non-recognition of objects. To remove this

misconception it is stated that self-knowledge Athma-jnana is no insensibility. Nor is it apprehension of objects seen This is a knowledge indeed, but a knowledge of the known as differentiated from the knower. True knowledge is different from both of these, yet it is consciousness that lends its light to the duality of knowledge and ignorance It is 'luminous', not inert, or indifferent to the duality, *dwandwa*, though it is different from the relational knowledge and ignorance

The next verse gives the analogy of gold in ornamental forms to make clear that Truth is consciousness and One alone, and that the different forms of it are not really separate from their original, the one Substance.

Verse 15

सत्यश्चिदात्मा विविधाकृतिश्चित्
सिध्येत्पृथक्सत्यचितो न भिन्ना ।
भूषाविकाराः किमु सन्ति सत्यं
विना सुवर्णं पृथगत्र लोके ॥

Consciousness, the Self alone is real.
Manifold is its form indeed.
Can they be real from the one apart?
Separate are not the ornamental forms
from gold, their Reality. Can they
be?

The character of the Self is consciousness which is Truth It is one The various forms of Consciousness are not separate from it These forms do not exist apart from the one Consciousness, just as various

ornaments are formed of one substance, gold, and the gold persists in all its mutable forms, the one Consciousness persists in all subjective soul-being or in the objective world-existence. We have already noted that one substance, Swaroopa, manifests in a multiple form. Here the character of that substance is clearly affirmed to be the Supreme Consciousness, of which ourselves and the world about us are but subtler and grosser forms.

The basis of the I-notion must be discovered by the discerning intelligence and that is surely an aid to the questing mind,

Verse 16

तद्युष्मदोरस्मदि संप्रतिष्ठा
तस्मिन्विनष्टेऽस्मदि मूलबोधात् ।
तद्युष्मदस्मन्मतिवर्जितैका
स्थितिर्ज्वलन्ती सहजात्मन स्यात् ॥

The notions 'He' and 'Thou' are bound
with 'I'
In the realised root of 'I' vanishes the 'I'
in the inborn luminous state
of self, the Real 'I'
Free of the notions 'He', 'Thou' and 'I'

The notion of *Thath*, 'He' which refers to the third personal pronoun and the notion of 'Thou', the second personal pronoun have meaning for me in so far as they are related to the notion of 'I'. The I-notion is the supreme significance of my being, and it is with reference to it that the other notions 'He' and 'Thou' have significance and they cease to be intelligible in the

absence of the I-notion. Thus to understand the real character of the notions 'He' and 'Thou' one has to discern tho basis of the I-notion and when one is awakened to its source the three notions '*He*', '*Thou*' and '*I*' are lost in the luminous state that is inborn of the self the Real 'I' It is a normal supreme poise of the self, *Sahaja Athma Sthithi*, ever luminous, uncreated and one Thus we have the assurance that such a normal state of a deeper consciousness of the self is attained by the search for the source of the basic I-notion with which are bound up the other two notions of 'He' and 'Thou'

The Purusha, the Spirit that is beyond all space and time, is yet pervasive of all space and enduring in all time Hence one can get at the ultimate Truth by contemplating upon the true character of time and of space. This is the teaching of the next two verses

Verse 17

भूतं भविष्यच्च भवत्स्वकाले
तद्वर्तमानस्य विहाय तत्त्वम् ।
हास्या न किं स्याद्गतभाविचर्चा
विनैकसंख्यां गणनेव लोके ॥

Past was present when that was current.
The future coming will then be present.
Unaware of the present in threefold time,
Vain to discourse on future and past.
Canst thou the numbers count, without the unit one ?

When it was occurring, past was current, i e, *present* Similarly the future, when it occurs, will then be *present* Thus one can see that the real character of the threefold time, past, present and future is one eternal flow, the *present* It is an eternal *now*. In itself without a break, an unbroken continuity, itself indivisible, it gives room for the mind to relate it to what has happened and to what is yet to happen, and thus to divide it into past, present and future Hence without knowing the true nature of the *present*, it is futile, if not impossible, to discourse upon past and future, or to think of having a true knowledge of them, just as numbers cannot be counted without the unit one Counting not merely begins with 'one' the unit. but it is the unit that swells the numbers and is present in every number The true character of time is an eternal present, really, past and future are in themselves present This eternal *now* is the Time-spirit *Kalathma* which is but the becoming of Brahman the Real, and is like the string in a garland, present in and as the whole indivisible time movement

One way to attain settled poise in the self is by meditation upon Time One can meditate upon time by being closely watchful and thus becoming intimately aware of the interval between thoughts of the past and those of the future and can realise that the consciousness that backs the incessant thought-flow is really the eternal *now* which is not other than the Brahman itself, the ultimate Truth

We sense and feel that we are the body and our embodied existence is subject to space and time. But if

our existence is traced to its source in the infinite Self, the ultimate Reality beyond space and time, then it would be clear that we are beyond space and time, and yet have a spatial and temporal existence.

Verse 18

क्व भाति दिक्कालकथा विनाऽस्मान्
दिक्काललीलेह वपुर्वयं चेत्।
न क्वापि भामो न कदापि भामो
वयं तु सर्वत्र सदा च भामः॥

Where is space without me and where is time ?
The body exists in space and time, but no body am I.
Nowhere I am, in no time I am.
Yet am I everywhere in all time.

Space and time exist with reference to the subjective being which is a conscious principle When the force of consciousness manifests the mind, assuming spatial and temporal terms of existence, the subjective being becomes mental, *manomaya*, in its character. It is necessary here to recall to mind what was stated in the beginning of the Shasthra, that " All are He.. a Lord of Limitless power". The power to assume a manifold existence is inherent in the Spirit, the Purusha And manifold form presupposes extension or space , and there is no movement without time, for time itself is movement. Thus the force of conscious-

ness as movement and extension becomes time and space for mental comprehension. It must be borne in mind that space and time which are but the twin terms of the creative conscious force are inalienable from Existence-Consciousness itself *Sat-chit*, which is the substantial Truth, Brahman Brahman and His Shakthi, Consciousness and Force are really in a relation of identity like light and its radiation " In speech alone can one separate substance from its force, never in fact, never in experience" Therefore when the self whose character is consciousness becomes mentalised, it becomes subject to space and time in an embodied existence But the supreme truth of ourselves is the ultimate reality which is the basis of the spatial and temporal manifestation of the mental being Hence it is easy to understand the statement that there is no space or time without me, the mental being. If I am embodied, then there can well be the talk of 'space and time' which are but manifestations of the conscious force But 'nowhere I am; my root-being is not subject to space, 'In no time I am', nor is my self-being subject to time Yet as the Real, my ultimate being has become all space and time, " I am everywhere, in all time."

Subject to space and time, the conscious self is mental, beyond space and time, it transcends the mind. Thus the Existent, the Spirit, Purusha, is spoken of in his two-fold aspect, the dynamic and the static and here again we are reminded of the One Brahman that is at once *Sakala* and *Nishkala*, Relative and Personal as well as Absolute and Impersonal, of which repeated mention has been made in the earlier part

Next the difference in experience between the ignorant and the man of Realisation is mentioned.

Verse 19

देहात्मभावे ज्ञजडौ समाना-
वेकस्य देहे हृदि दीप्त आत्मा ।
आक्रम्य देहं च जगच्च पूर्णः
परस्य मेयं तनुमात्रमात्मा ॥

Body is Self to the wise and the ignorant alike.
To the body is limited the ignorant one's self.
The self effulgent in the Heart of the wise,
Possesses the body and the world around,
And stands limitless and perfect.

The idea that the self is the body is common to the man that has realised the Truth and to him that has not In the Heart of the man of realisation, in the centre of the Purusha and the seat of the Lord in man, the Supreme is effulgent as the Self, the supreme 'I, 'possessing the body and the world around, perfect and limitless' But the ignorant, the undeveloped man has only the body itself for his self, for he feels and thinks that he is not separate from the body, and that in fact he is the body But the wise, the advanced man realises that he is a Self distinct from the body—and the Self itself is

his body, the self that is ever effulgent in the Heart as the incessant I-consciousness possessing the body and the world at large. This self, the Infinite, the real and perfect 'I' is experienced by the wise man, the man of realisation as his own body. Thus the difference between the wise and the ignorant lies in experience, which is dynamic in its character, and not in an intellectual conviction which is but the flower of philosophic reasoning

To put it briefly to the man that knows, Existence Real that is the All, is the Self and this includes his particular embodiment. To the ignorant, his body alone is the Self.

Because of the deficiency in understanding capacity of the unregenerate, his knowledge is imperfect and defective To mistake his imperfect and, in this sense, faulty understanding for complete knewledge is false knowledge It is not that the defective knowledge itself is false

In other words, the undeveloped man experience the Self in his own body, while the developed, the wise man realises his Self in the universal body, in the world, and his self is not limited to his particular embodied existence. The grand idea of this verse has been fully discussed in the introduction.

The difference between the wise and the ignorant as well as the element common to them has been thus discussed with reference to the individual body The next verse takes up the world, the universal body, with reference to that it speaks of the difference between the wise and the ignorant.

Verse 20.

अज्ञस्य विज्ञस्य च विश्वमस्ति
पूर्वस्य दृश्यं जगदेव सत्यम्।
परस्य दृश्याश्रयभूतमेकं
सत्यं प्रपूर्णं प्रविभात्यरूपम्॥

To the ignorant and the wise alike the world exists.

To the former, the world observed alone is real.

To the wise, the formless source of the visible

Is the one world, Real and Perfect.

The world is real to the ignorant and the wise, to the unregenerate and the regenerate; and both hold that *the world exists* The ignorant man, who is not aware of the source of the world he sees, takes the world as it appears to his superficial sense for ultimate truth, to him what appeals to his sense-mind sums up Reality, the whole truth But the wise, he in whom is developed the capacity to apprehend the basic and therefore, the whole truth of the world that is visible, perceives the formless source of the world of form as the One and limitless Truth, the Real world that is luminous and perfect.

The wise man sees the world of forms, but does not stop with it like the ignorant, he sees in it the formless Brahman that permeates all existence Hence his

knowledge takes the essential truth of the world as the *Real world*, which includes but is not confined to the world of forms Hence it is knowledge, true and perfect. The knowledge of the ignorant is limited to the visible, to the surface, and does not reach down to its essential truth Therefore it is imperfect, partial, defective. As in the previous verse here also it must be noted that this partial knowledge is no falsehood, but to mistake it for perfect and integral knowledge is illusion and falsehood, *Mithya*.

It would be futile arguing in a circle to discuss Fate vidhi *and human effort* prayathna, *but they that know the origin of both are affected neither by* karma *nor by effort.*

Verse 21

विधेः प्रयत्नस्य च कोऽपि वाद
स्तयोर्द्वयोर्मूलमजानतां स्यात् ।
विधेः प्रयत्नस्य च मूलवस्तु
सञ्जानतां नैव विधिर्न यत्नः ॥

On Fate and Effort They are given to talk,
that know not whence come forth the two.
Those that know the source of both,
Beyond the twain are they, by Fate untouched and by Effort too.

The momentum of an unseen force, *Adrishta*, working out certain results, the fruit of action *karman*

commenced in previous states or lives *Prarabdha* is called Fate *vidhi*, *Daiva* And *Purushakara* is human exertion. Effort and fate are commonly considered as cause and effect, but really there is a First cause, a Final Effect which is neither karma nor effort, and that is beyond the two Whoever realises the source of these two is not subject to their influence

The theory of Karma is a puzzle to many All that is done and experienced by me now, is the result of past action, the working of Karma, fate, and the effort that I now make, moved and sustained by a sense of freedom is also the working of fate, of an unseen Force that gives the momentum for my present exertion. Again Fate or Karma itself is the effect of a past effort, and present effort is an effect of past Karma. Effort as an effect is traced to its cause in fate and fate again is pushed back to its cause in an antecedent effort This kind of viewing fate and effort as cause and effect leads to a *regressus ad infinitum*. Therefore one must look for something behind the two, behind this movement of *Vidhi* and *Prayathna* of Fate and human exertion And once that something is known, these two change their color, present an utterly different aspect and that is the only right solution of the problem of fate and free-will.

This much may be stated here Neither *Vidhi* fate nor effort is free or independent. *Vidhi* depends on effort as it is always considered the result of one's own past exertion And one's exertion depends upon his desire and his tendency to do a particular act. Desire is natural to or co-exists with the ego-self called the

Jeeva that poses or considers itself free But real freedom of the *Jeeva*, the individual, is in the Self, the Lord that supports the individual existence. Thus both fate and effort are found to depend upon the free Self, the Lord who alone gives the momentum for action that inevitably yields its fruit Therefore it is urged that the source of Fate and Freewill must be looked for in the Self which alone is really free and independent.

Here reference may be made with profit to the discussion of human effort and Divine Grace in the Bhoomika.

Then we find it stated in the next verse that knowledge of the Self is of the nature of a supreme poise of the self

Verse 22

यदीशितुर्वीक्षणमीक्षितार-
मवीक्ष्य तन्मानसिकेक्षणं स्यात्।
न द्रष्टुरन्यः परमो हि तस्य
वीक्षा स्वमूले प्रविलीय निष्ठा ॥

To see the Lord without seeing the seer,
That is but seeing with the mind.
Separate from the seer, the Supreme
is not.
Real sight is the poise supreme of the
self in the deep.

If one sees the Lord without perception of one's own self which sees things other than itself, then this seeing of the Lord is but a mental seeing, a mental figure which however true in its own kind is only a

mental image of the Lord, and not the highest and truest perception of Him For real perception of the Lord is impossible without realisation of the self that sees. Thus self-realisation is a condition precedent to God-realisation In order to impress the truth that Self-realisation consists of an intimate experience of God as one's own deepest being, the self, ever luminous as the supreme I-consciousness in the mystic centre called the Heart, it is suggested that the seeing self must first be realised before one can perceive the Lord And in the realisation of one's own self, the root of one's existence is experienced as the source of all existences, the Lord, and nothing is there which is different from Him or which is not Himself, 'All are He'; and this is the true perception of the Lord. But the subjective self the *vishayi*, the mental being *manomaya* can have a vision of the Lord and that is naturally a mental vision of God

But the Self behind the mental being does not perceive the Lord by means of the mind, but sees Him by itself without any means other than itself, and this is direct perception

There is a natural and supreme poise of the self, which is the source of mind and there the Lord is realised as one's own deepest being, the Real self That is why it is stated 'separate from the seer is not the supreme.' It is a fact that the *Jeeva* or the soul is identical with *Parama* the supreme being in the sense that both are of the same consciousness But this knowledge by identity presupposes or involves a consciousness which is not mental in its character, a consciousness which is the basis not only of one's own being

but of all-being as well as of God-being. This consciousness then is a settled natural state of the Self, a sublime and unshakable poise, and this is attained by the ego-mind or the mental being withdrawing itself from the outer and going deeper into its origin in the deepest being, the Self where the individual soul and the universal Lord are one and known by identity.

Then we have a description of Self-perception Athmadarshan

Verse 23.

आत्मानमीक्षेत परं प्रपश्ये-
दित्यागमोक्तेः सुलभो न भावः ।
नात्मैव दृश्यो यदि का कथेशे
स्वयं तदन्नीभवनं तदीक्षा ॥

'See thyself and see the Lord.'
That is the revealed word and hard is its sense indeed.
For the seeing self is not to be seen.
How then is sight of the Lord?
To be food unto Him, that indeed is to see Him.

The sense of the authoritative utterance 'See the self and see the Lord' is difficult to grasp For if the self itself cannot be seen, how can the question of seeing the Lord arise? Here it is the nature of 'seeing,' perception or realisation of the Self that has got to be understood. With the object of revealing its

true character, the seeing of the Lord is described by an illuminating phrase as being 'food unto Him' The seeing soul is never seen, it is always the seer, the subject never an object to be apprehended by anything other than itself If this soul, the ego-self, the Jeeva, the subjective being, attempts to know its Lord, its own deepest being, it automatically withdraws itself from its pre-occupations with divergent thoughts in the subjective or divergent forms in the objective existence, and finds itself drawn to something deeper than itself and once it experiences its original being, its source, the deep Self in this manner, it ceases to be cut off in consciousness from its Supreme source to which it thus becomes a food as it were, an experience and an enjoyment

And there is no dualism *dwaitha* here, because of this relation between *Ishvara* and *Jeeva*, between God and Soul, as enjoyer and enjoyed For this relation is one of identity realised in a conscious union of the soul with its Lord, of the ego with the Self in the one basic Consciousness Even before the Self allows the ego to get merged in it, there is no *dwaitha* in the sense that the ego-self has an absolutely separate existence apart from its real Self, as the ego is nothing but a temporary formation in the consciousness of the Self. It is the Self that is behind the ego and though the ego is not aware of it so long as it is in a state of ignorance or bondage, yet it becomes aware of it once it is free from its preoccupations and prepossessions. When it is thus aware, it feels drawn to the deeper being of which it is the surface or the apparent self.

Thus we see that this description of Athma-Darshan or Self-perception does not contradict that of *Sat-darshan* or Truth-perception (*vide* Verse 10) as both refer to the same exalted state of the Self, *Nishtha* which can also be viewed as *Sayujya* with reference to the real Self holding the ego-self *jeeva* in conscious union

In the next verse it is pointed out how perception of Self does not differ from God-perception.

Verse 24

धियै प्रकाशं परमो वितीर्य
स्वयं धियोऽन्तः प्रविभाति गुप्तः ।
धियं परावर्त्य धियोन्तरेऽत्र
संयोजनान्नेश्वरदृष्टिरन्या ॥

The supreme gives the light to thought.
Within it, Himself hidden, He shines.
Hence to turn in the thought to unite within,
that is to see the Lord. How else to see ?

The Supreme Lord, the Creator, in Himself consciousness, and when by the force that it is inherent in and inseparable from the consciousness various forms of it are created, the light of the consciousness lends its support to them for their sustenance. But this consciousness being the cause of all causes, subtler than the subtle, it lies hidden in thought, i. e, the mind, at the same time supporting its movement So

if the diffused mind with its scattered thoughts gathers itself up and gets in to discern the light that supports it, what remains is the consciousness of the Lord that has become the Self. Therefore to withdraw from the outer and turn to the Inner is to see the Self and to unite with the Lord, whose light is the controlling and directing principle of the thought-mind.

The next three verses discuss the character of the Ego.

Verse 25.

न वक्ति देहोऽहमिति प्रसुप्तौ
न कोपि नाभूवमिति प्रवक्ति ।
यत्रोदिते सर्वमुदेति तस्य
धियाऽहमः शोधय जन्मदेशम् ॥

No one says 'the body is self,'
Nor asserts 'I was not in the deeper sleep.'
The 'I' rising, rises all
With thy keen eye discern that I.

It is common experience, whatever one's philosophy be, that the sense of 'I' representing personal identity is distinct from the body and hence no one says 'I am the body.' Nor does any one deny that he existed in deep sleep when the world of his waking state was practically lost to him and he could not relate his waking state to whatever he was in sleep. Hence perhaps he believes after returning to the waking state that he was practically non-existent, but he cannot and does not assert that really he was not in sleep, for

the simple reason that there is an unbroken continuity of self-consciousness in him, and that personal identity is maintained Thus there is a persistent 'I' in waking as well as in sleep, irrespective of the changing states. When this 'I' rises, the whole world presents itself to the mind What is the source of this 'I'?

Explore the source of this I-notion by a keen and unrelaxing watchfulness

"Whoever incessantly watches the rise of 'I', merges himself in the Supreme *Mahath*" (Uma Sahasra)

Thus we have it that all phenomenal existence presents itself to the ego-consciousness. The next verse speaks of the ego-formation and mentions it by various names.

Verse 26.

देहो न जानाति सतो न जन्म
देहप्रमाणोऽन्य उदेति मध्ये ।
अहङ्कृतिग्रन्थिविबन्धसूक्ष्म-
शरीरचेतोभवजीवनामा ॥

The body is blind, unborn is the Real self
The twain between, within the body's limit,
There a something else appears.
That is the knot of matter and spirit, the Mind, the living soul, the body subtle, the ego-self.
That is Samsara the revolving wheel (of life and death).

What is this 'I' to which the whole world of phenomena presents itself It cannot be the body which is insentient , nor can it be the unborn self which is perfect consciousness Here we have the authoritative assertion of Bhagawan Maharshi that between the twain, something appears within the body's limit Between the unborn self which is the basis of the I notion in all beings and the insentient *jada* the visible body, there crops up something which is called the ego-self distinct on the one hand from the unborn self and on the other from the body, and to this extent it is at once pervasive and limited Thus, this ego-self partakes of the character of both the self and the body as it is formed betwixt the two and serves as a liaison between them.

Then various names are mentioned to denote its various functions It is the *Ahamkara* the ego, which is a fleeting formation, a reflection, of the self with a certain fixity behind it. The conscious self is free but this is limited and bound to the body. The statement that the ego is a formation between the self and the body and links them together, as it were, is quite peculiar to Shri Maharshi's philosophic outlook and expressive of his personal experience This fact is made clearer when he calls the *Ahamkara* by the name of *Chit-jada-granthi*, a psycho-physical-knot connecting spirit with matter It is true that the *granthi*-idea is at least as ancient as the Upanishads, but here it receives a special treatment with a significant stress

And because it is a knot, a tie between spirit and matter, it is called *Bandha*, bondage It lies between the causal and the gross, between the *karana* self and

the *Sthoola deha* and so is subtle *Sookshma*. It is limited to the body and has bodily functions and hence is called the subtle body, *Sookshma Sharira*

Of the two main elements of the subtle body, *Prana and manas* (life force and mind-stuff), mind is nearer the conscious light. Hence with the stress falling upon this element the subtle body is called the mind. But it is the life-force in the living being that manifests the mind in which the ego poses itself as the Self With the stress shifted to *prana* it is called the *Jeeva*, the living being It is this *Jeeva*, the ego-self, the soul in the making, so to say, that turns round the wheel of birth and death, hence it is *Samsara*

The other points bearing upon this subject of ego have been discussed in the introduction

The play of the ego is described in the next verse.

Verse 27

रूपोद्भवो रूपततिप्रतिष्ठो
रूपाशनो धूतगृहीतरूपः ।
स्वयं घिरूपः स्वविचारकाले
धावत्यहङ्कारपिशाच एषः ॥

Born of form, rooted in forms,
Living on forms, ever changing its forms
Itself formless, flitting when questioned,
Such is the ego-ghost.

The ego was stated to be a subtle formation moving between matter and spirit linking the self with the

body. It was characterised as a psycho-physical knot in the material body of the individual Its true character is described here in the statement that though it is a formation it has no form of its own As has been already remarked, it is a figure of the Self formed in the subtle being of mind-stuff and life-force, here called the subtle body, and it is ever shifting from form to form as it is 'born and rooted in forms' of mind, which is nothing but an incessant thought-movement, a creation of the 'conscious-force'

The ego is the apparent self, supported at its root by the light of the conscious self It is drawn to external objects and is moved to and absorbed in them by the subtle body of 'mind and life' with which it identifies itself In fact it is formed and dissolved in the subtle stuff itself

Indeed this ego-self *Ahamkara* is called *Jeeva* in the preceding verse, but the dissolution of the ego leads to the distruction of ego-life and ego-sense and not at all to that of individuality The Ego, plunging into the abyss of the Self in a serious quest to know itself, makes a deeper stratum of consciousness come to the surface and that is the Real 'I' the ultimate reference of existence, the supreme significance of self-being, which is remotely reflected and temporarily represented on the surface by the ego or the apparent self, *Athmabhasa*, (Cf Verse 32, 'Then flashes forth another 'I')

The search for the ego and its total abandonment is an indispensable condition of the conquest

Verse 28

भावेऽहमः सर्वमिदं विभाति
लयेऽहमो नैव विभाति किञ्चित्।
तस्मादहंरूपमिदं समस्तं
तन्मार्गणं सर्वजयाय मार्गः॥

With the ego-self rising, all appear.
On its setting, they disappear.
Hence is all this but the ego's form.
The quest for it is the way to conquest.

So much has been said of the ego, its character and origin, its pose and play that we are now in a position to appreciate the truth of the statement 'The ego rising, all rises' But it should not be misunderstood that the world, whatever is its real character, depends for its existence upon my ego or any other ego It only means that the world as it presents itself to my ego-sense, that is, as a separate independent existence manifest in qualities and quantities, ceases to do so in the absence of a consciousness formed as the ego which uses the world of appearance as a suggestion from which it draws out its forms in qualities and quantities in which it revels. If this ego is merged or outlived, the world of forms as we have it vanishes and in its place the world of Reality (*vide* Verse 20) presents itself to the surviving, persisting, supreme consciousness of the Self which is not the ego Hence to search for the ego and conquer it (by abandoning it) is the indispensable condition for the conquest, and possession of the All—and this involves a control over the appearances that screen

the Truth, the Real Self from the external and surface being. (Cf Verses 5 and 6)

Nishtha *the supreme poise of the Self results from the merging of the ego implemented by an earnest quest*

Verse 29.

सत्या स्थितिर्नाहमुदेति यत्र
तच्चोदयस्थानगवेषणेन ।
विना न नश्येद्यदि तन्न नश्येत्
स्वात्मैक्यरूपा कथमस्तु निष्ठा ॥

That is the Real state, where the ego lives not.
Its birth-place sought, the ego dissolves
Nowise else can one attain
The supreme state of one's own Self.

There is no formation of the ego in the state of surpreme reality of the Self. This is a truth that survives the ego, even as it is always present behind the appearance of the ego Though it is present in all states, even during the persistence of the ego, its presence is not felt in egoistic existence When the ego-self feels the pressure of a need to know its own source, or feeling the urge of a supreme impulse gets into a movement of serious quest for its origin, it loses itself. Loss of ego results in the realisation of the oneness of the ego-self with the real 'I' the deeper self in that exalted settled state called *Nishtha* (*vide* Verse 32).

Having pointed out many methods of quest, the Shasthra now enjoins a different method that of plunging in. This is really the essence of Hridaya Vidya, *the mystic discipline that leads to the central seat of the* Purusha, *the Spirit in man.*

Verse 30

कूपे यथा गाढजले तथान्त-
र्निमज्ज्य बुद्ध्या शितया नितान्तम् ।
प्राणं च वाचं च नियम्य चिन्वन्
विन्देन्निजाहङ्कृतिमूलरूपम् ॥

As in a well of water deep,
Dive deep with Reason cleaving sharp.
With speech, mind and breath restrained,
Exploring thus mayest thou discover
the real source of ego-self.

Just as one forgets all other thoughts and keeps aside all other cares, and holding breath and speech gets into the well and plunges deep to find the lost article, even so one has to forget for the moment all his responsibilities and cares and take a deep plunge into the deeper truth of himself, holding calm his breath and mind which would otherwise dissipate his energy and divide his interests Thus he gets into a movement of plunge that deepening and deepening with a vigilant and discerning eye develops into a supreme awareness

The methods hitherto suggested are all some sort of search with the mind and indeed they yield results

of their own and the earnestness of the search determines the measure of success. But in this verse the method called 'Plunge' is suggested, and this is the real test of earnestness For an earnest whole-hearted attempt involves the gathering up of all one's divided interests and dissipated energy into a concentrated effort of the whole man, of his being in all its entirety. It is not a partial attempt by the mind or by means of controlling the life-breath.

Here restraint of breath and speech are suggested as a means and an accompanying condition of the 'Plunge' Restraint of speech suggests a mind equipped for the attempt with preliminary calm. Restraint of breath also is spoken of here both as a means and as a necessary condition. It is easy to see that it naturally accompanies a serious attempt of this kind. But how is it a means? The discipline of regulating the breath has a value to life-breath, as it clears away to a certain extent the impurities that are the heritage of a life that is divided in its interest, Besides, the discipline of regulating the breath, *Pranayama*, gives a certain purity to life in the body and thereby helps the mind to have control over itself by getting clear of the arrogating advances of life upon it An impure and weak mind is a slave of life which is ever out for the satisfaction of appetite—hunger and thirst—and is full of desire for enjoyment of sensual objects The *Sadhana* by which *Prana* is purified goes a long way to purify and elevate the mind

[It must be noted that what is enjoined here is the adoption of any means, that will enable one to take a determined dive to find the Real in the deep Though

the Maharshi's attitude to Sādhana may be summed up in one word *Nishtha* leading to or realised in *Prapatthi*, he has no predilection to any of the stereotyped yogas, for instance the Jnanayoga of *Nethi* (not this) or the Bhakthiyoga with its eight limbs of shravana, kirthana, etc, or the Rajayoga that aims solely at the mind becoming entranced into a state undisturbed by the world]

Then Vichāra *or quest is described as a quest for the self by the calm collected and deepening mind*

Verse 31.

मौनेन मज्जन्मनसा स्वमूल-
चर्चैव सत्यात्मविचारणं स्यात् ।
एषोऽहमेतन्न मम स्वरूप-
मिति प्रमा सत्यविचारणाङ्गम् ॥

The mind through calm in deep plunge enquires.
That alone is real quest for the self.
'This I am' 'mine is not this',
Ideas such help forward the quest.

When the mind becomes calm, free from all thoughts other than the single thought of the Self and begins to search for it in silence, then alone real quest for the Self *vichara* may be said to begin. Shastraic discussions and intellectual discrimination leading to the conviction "I am the self, the seer, am never the seen, this body is not I or mine" are indeed a help to

the quest, but not the quest itself As they can be of help, they are not to be despised.

[There is a time-worn view in scholastic circles that Shastraic knowledge in this life or in a previous one is a condition of competency *Adhikara* for Brahmavidya, knowledge of Brahman This view receives no support here]

When as the result of the fading of the ego, the apparent self on the surface, one gets liberated from the bonds of ignorance, the Real 'I', the Self as the basic consciousness and support of the individual in which the ego has its play, comes up to the surface This 'I' is not the ego, but an unceasing flash of the Supreme I-consciousness, of the Supreme Itself

Verse 32.

गवेषणात्प्राप्य हृदन्तरं तत्
पतेदहन्ता परिभुग्नशीर्षा ।
अथाहमन्यत्स्फुरति प्रकृष्टं
नाहङ्कृतिस्तत्परमेव पूर्णम् ॥

Get at the Heart within by search.
The ego bows its head and falls.
Then flashes forth another '*I*',
not the ego that, but the Self, Supreme,
Perfect.

When by search one somehow gets into the Heart, the ego-self at once drops, falls into abysmal depths as

it were, never to return to the surface in its habitual manner of looking at itself and the world and other beings in it as separate existences Does this mean that the ego-self is lost for ever ? No, the ego is lost, but only to make way for its original, the Real Self, to come up to the surface by either using the regenerate ego-self as an instrument or by transforming it to a true reflection so as to make its presence felt on the surface the effect of which is an experience, a feeling in the ego-self that it is one with its deeper and Real self and that it is this deeper being that has assumed the form of the apparent self in the phenomenal existence. Hence it is stated that it is not the ego but the Supreme itself *Param eva vasthu* that flashes forth as the incessant 'I', after the dropping of the ego into the all-devouring silence of the self.

[The incessant flashing of the supreme 'I' is mentioned as *Shuddha Ahambhava Sphoorthi* (*vide* com. on Verse I Cf Ramana Githa, Ch. II).

Then we have it stated that the real nature of the conduct in life of a jeevan-muktha, *one liberated alive, is incomprehensible to the external mind which cannot get out of its rules of conduct.*

Verse 33

अहङ्कृतिं यो लसति ग्रसित्वा
किं तस्य कार्यं परिशिष्टमस्ति ।
किंचिद्विजानाति स नात्मनोऽन्यत्
तस्य स्थितिं भावयितुं क्षमः कः ॥

What remains there for him to do
Who swallows the ego and shineth forth?
Separate from the self, there is nought to him.
His condition to conceive, who is there so bold?

A *jeevan-muktha* is he, who, liberated from the ego-grip, not merely ceases to be in the egoistic consciousness, but is firmly rooted in the deeper truth of himself, poised in the consciousness of the Real, the Self Therefore 'what is there for him to do?' from the egoistic standpoint? For, the purpose of the ego is fulfilled in the development of the deeper consciousness of the Self which is free to dissolve it utterly or to retain it as a transformed instrument for purposes of its own, for using it in a manner quite in consonance with the laws of the deeper Spirit known to the Real, the Self, ever free and eternal, the Divine Hence we have it that the *Muktha* the liberated 'swallows the ego and shines forth' It is not an utter loss of the *ego-self* It is taken alive, so to speak, for use by the deeper Truth, the Real and the Divine Self As the *Muktha* realises his identity with his deeper truth, he is said to swallow the ego and shine forth. He realises that what is the self in him is the Brahman, the Divine Though he sees the different appearances in the One Infinite he sees them as not different from the Infinite Self of which he is deeply aware by an inner intimacy The ego is there, feels the presence, power and pressure of its own deeper self and is moved to act as guided by the Light behind. Hence

it is said 'There is nought to him separate from the self' Such a condition is indeed inconceivable to the mind with its gaze turned to the external

The manifestation of higher powers and the change that comes upon the embodiment of the *Jeevan-muktha* have been mentioned in the Ramana Geetha (*Vide* Introduction)

Weakness of understanding gives rise to long discussions.

Verse 34

आह स्फुटं तत्त्वमसीति वेद-
स्तथाप्यसंप्राप्य परात्मनिष्ठाम् ।
भूयो विचारो मतिदुर्बलत्वं
तत्सर्वदा स्वात्मतया हि भाति ॥

'That Thou art', the scripture asserts clear.
Yet missing the poise in supreme, Self,
Recurring discussion is but weakness of thought,
Luminous is That always, as one's own self.

The truth behind the ego-self is Brahman denoted by the word 'That' That Brahman which is beyond all that you comprehend is the Real Self in you. The Acharya in addressing the disciple, the human soul, appeals to the ego-consciousness to trace its origin to the Brahman which is already there seated in the Heart as the Real Self of the individual An unregenerate being

with a weak understanding not having the stern courage to give up his pre-occupations and make a bold venture to discern and realise the Truth in the deep and tranquil Self, raises questions and multiplies discussions. The Self is always there aware of itself and aware of the play of the ego, but the ego-self spins around itself a world of discussions that screen from it its own deeper truth The moment it relaxes this effort and falls into silence it feels the presence of the Truth, the 'Self' that is ever luminous Hence the state of bondage lies in the fact that the ego is not awakened to the presence of an eternal Self which is its own deeper truth The ceaseless thought-movement forms a cover over the ego-self and hence is an obstruction to true awakening.

The next verse gives encouragement to the apparent self to find out its original Self and calls upon it to dismiss the nightmare of ignorance and realise the truth that what it has to know is already one with it and is not different from it.

Verse 35

न वेद्म्यहं मामुत वेद्म्यहं मा
मिति प्रवादो मनुजस्य हास्यः ।
दृग्दृश्यभेदात्किमयं द्विधात्मा
स्वात्मैकतायां हि धियां न भेदाः ॥

The statements 'I know not' 'no, I do,'
Discussions such ridicule invite.
Is ther a two-fold self, seeing and seen?
The Self is one That is the experience
of all.

What is called the state of self-realisation implies that there are states in which the Self is not realised, it

is in a state of ignorance that one says "I do not know myself" or "I know myself" This statement provokes a smile because the Self is always the knower and is never the known, and one should do away with the idea that he can at any time see the Self just as with his mind he sees objects as separate from and other than himself Seeing the Self is no mental apprehension, but is a true awakening, a deepened awareness of one's own Self which is the real source of the ego that is in ignorance, cut off from its root

Irrespective of differences in condition, place and time, the self in each individual continues to be the same, *i e*, is always the seer and never the seen, and expresses itself to the ego-consciousness in the form of personal identity

Therefore the suggestion in this verse is that the surface self must help itself and the dim light in it is enough to start with and that it makes way for the larger and deeper consciousness of the Real Self This is the spirit of the scriptural statements :

"By the Self, one must uplift the Self."
"By the Self, one must attain the Self."
"Knowledge (imperfect) is the means of knowledge (Perfect)."

If it is a fact that my Real Self is already there, why then is it not attained, independent of effort ?

Verse 36.

हृत्प्राप्यसद्धाम निजस्वरूपे
स्वभावसिद्धेऽनुपलभ्य निष्ठाम् ।
मायाविलासः सदसत्सरूप-
विरूपनानैकमुखप्रवादाः ॥

Unsettled in the Heart, in one's own
being,
The unmade abode of the Real,
To wrangle 'Real or unreal' 'formed
or formless' 'many or one'—
All this verbal fight is but Maya's play.

Such a self, so close to me, so intimately related to me as my very Reality is indeed a fact, and yet it is not within my actual experience. Why? Myself, what is called the ego having come out of the centre, the Heart, am involved in doubts as to the real character of myself and the world about me. My forgetfulness or ignorance of the Truth, and my weakness are not my creations, for the Self is said to be ever luminous. Then what is it that has brought about this condition of mine?

It 'is Maya's play.' And what is Maya?

It is the illusion-causing power of the Shakthi of the Lord of All (*Thirodhana, vide* Intro) which throws a veil *Avarana* over the subjective being, and keeps it from the light, and also throws out a volume of energy from its own creative force, which is scattered and diffused and formed into objective existence *vikshepa* in which the consciousness is absorbed

Self-attainment is the Supreme Siddhi, the highest perfection.

Verse 37.

सिद्धस्य वित्तिः सत एव सिद्धिः
स्वप्नोपमानाः खलु सिद्धयोऽन्याः ।
स्वप्नः प्रबुद्धस्य कथं नु सत्यः
सति स्थितः किं पुनरेति मायाम् ॥

Attainment of the Real, that alone is
Siddhi true.
Other achievements are like dreams,
impermanent.
Can dreams be to the wakened real?
Who is stable in Truth, can such
relapse into Maya ?

The fruit of all human effort is realised in self-attainment. That is true success, real perfection, supreme achievement *Parama Siddhi* The liberated, *Muktha*, is a perfected being, a great *Siddha* , for, there is no further attempt to be made by him who has realised his truth, the Real Self that is present in all states of consciousness and hence permanent. It is the state immutable and eternal All other achievements, powers *Siddhis*, higher manifestations of power and light, not suited to conditions of life on earth, are great things indeed and are wonders to the ordinary human mind But they are manifestations of *Shakthi* and in themselves do not represent the Real eternal state of the Self. They may appear and disappear under certain conditions. But under all conditions and in all states, the Real Self is present and immutable Hence Self-attainment is the highest achievement Other Siddhis are likened to dreams because they do not endure in all states or conditions It must be borne in mind that the supreme importance of self-attainment is stressed here for correcting popular misconceptions about Siddhis, or powers, and the craving of the human mind for 'miracles' that are supposed to be achieved by various

means.* At the same time it must not be overlooked that Shri Maharshi removes another popular misconception, that the *Jnanin*, the man of Self-realisation, is opposed to all *Siddhis* and discards them as incidental to the lower paths or Sadhanas adopted by Sadhakas who are not yet fit for the supreme path of knowledge *Jnana* That the real Siddhis or higher manifestations of power and light are always within the reach of the *Jnanin*, that they cannot be achieved by mere human effort, and that it is the *Jnanin* the *Jeevan-muktha* alone that is competent for such wonderful developments are stated in unmistakable terms in the Ramana Githa and other sayings of Shri Maharshi. (*vide* Intro, page 40)

The meditation 'He I am' is of some help as long as one feels that he is the body

Verse 38

सोऽहंविचारो वपुरात्मभावे
साहाय्यकारी परमार्गणस्य ।
स्वात्मैक्यसिद्धौ स पुनर्निरर्थो
यथा नरत्वप्रमितिर्नरस्य ॥

To those who think that the body is self,
the meditation 'I am He'
is help indeed in the supreme search.
Futile is that in the realised state of the Self,
needless as man's statement 'I am man'.

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* जन्ममन्त्रौषधितपस्समाधिजाः सिद्धयः

So long as one is engrossed in the physical body or in the subtle being of life and mind, it does him some good to hold that 'I', the human self, am 'He', the Supreme Being This meditation 'I am He' *So'ham* involves the negation of the bodily idea and thus is helpful to some extent as an antidote But no one in the realised state says 'I am He, the Brahman'. To do so is futile and provokes laughter No man need say 'I am man' To say so will not make a man of any being which is not man Only when a doubt arises whether one is or is not a man is the statement pertinent that he is a man, and no bird or beast Even then to say that he is a man does not create or confer the man-nature, but is simply an assertion of fact or a reminder. Therefore the *So'ham* meditation ('I am He') is of some help to remove the wrong idea that I am this body or mind.

Shri Maharshi always accepts and appreciates the Upanishadic statements such as 'Brahman is Consciousness' 'Brahman I am' "That thou art" 'This self is Brahman' 'He I am'. But he holds that these are utterances of revealed Truth and therefore are valid Neither vocal utterance nor mental repetition of these words can be real *Upasana*, or *Sadhana*, the discipline that builds up an inner life leading to the realisation of the ultimate Truth signified by these sacred utterances.

Then the parable of the lost tenth man, Dashama drishtantha *is quoted to affirm the truth of* Adwaitha *non-duality*

Verse 39.

द्वैतं विचारे परमार्थबोधे
त्वद्वैतमित्येष न साधुवादः ।
गवेषणात्प्राग्दशमे विनष्टे
पश्चाच्च लब्धे दशमत्वमेकम् ॥

"In the wakening, non-duality (Adwaitha) is the Truth.
Prior to it duality (Dwaitha) is true.
To reason thus is to reason wrong.
For truth is truth, whether known or not.
Uncounted in the parable the tenth man was.
Was he then lost and was the number nine?"

Whether one is aware of the Truth or not, it remains the truth. The One without a second, *Adwaitha* is the ultimate truth even before it is manifest to me. To say that the truth is *Dwaitha* in my state of ignorance and *Adwaitha* in a state of realisation is not valid. For, the state of ignorance that gives me a sense of duality affects only me—the egoistic consciousness, but does not affect the Truth. The truth is lost to me but is not lost to itself. I have to discover it and not to create it. At best, after discovering it I can relate it to my consciousness, the ego-self (what is called the surface being), as long as '*I*', the ego, persists or is allowed to have its play in keeping with the truth of the deeper being. But

this is no creation of a previously non-existent Adwaitha or non-dual state of the Self. By the external being it may be considered as a gain, but this gain is no addition to or alteration in the Truth itself

This is the parable of the tenth man lost, which is quoted to describe the discovery of the truth of Adwaitha.

Ten men got into the river and crossed it. On reaching the other side and counting only nine, the counter missed the tenth At last he found that the tenth man thought lost was none other than the counter himself whom he forgot to count

Only the renouncing of the ego-sense that 'I do the work' destroys the effects of karma (and this is called Karma-nasha) The abandoning of work itself is not Karma-nasha

Verse 40

करोमि कर्मेति नरो विजानन्
बाध्यो भवेत्कर्मफलं च भोक्तुम् ।
विचारधूता हृदि कर्तृता चेत्
कर्मत्रयं नश्यति सैव मुक्तिः ॥

He is bound to reap the fruit
Who is fixed in the I-do-thought.
The sense of doer lost by the search
in the Heart,
Triple karma dies—and that is Release.

That man is surely affected by his works who is possessed by the ego-idea that he is an independent

being separate from others and the world and the Lord. And this idea of the ego is of course a mistaken notion. For, whatever it is in man that does the work it does not really belong to him His body and his life are parts of the world, and his mind too, whatever philosophic view one may take of it, is not *himself*, or at least is something that is ever in movement, which is not the persisting *himself*. And whatever work is done, is done by a part in ourselves of the universal energy that ultimately belongs to something other than what I call myself now One should realise the truth that the real impulse for work and the energy needed for it come from a source other than the ego-self Therefore whoever seeks to discover who it is that is the worker in him giving the sanction for work or even actually doing the work, reaches the Heart, the centre of the *Purusha*, the Spirit in him

Once the source of the ego-self is thus realised actions cease to bind the *Jeeva*, for he knows that it is something else that does the work Egoistic actions are forbidden , for they form a bondage to the doer The bonds of the triple Karma are cut asunder the moment the ego ceases to be the doer by giving up its false and wrong claim.

[The triple karma 1. The collective fruits *Sanchitha* of past actions enjoyed persist in the present as *Vasanas* tendencies 2 *Prarabdha* is the effect experienced in the present of past actions 3 *Agami* is future action for which the seed is sown in the present through desires brought about by the force of the whole past,]

Thus the triple Karma binds the ego-self, which does not realise the Self which is the Real doer Hence

the instruction that the ego self must realise the Self in the deep to shake off the shackles of karma.

The Real Self that is the Ultimate truth is beyond the relatives of bondage and freedom to which the ego-self is subject

Verse 41

बद्धत्वभावे सति मोक्षचिन्ता
बन्धस्तु कस्येति विचारणेन ।
सिद्धे स्वयं स्वात्मनि नित्यमुक्ते
क्व बन्धचिन्ता क्व च मोक्षचिन्ता ॥

Thought of liberation is bound with sense of bond.
Attempt to know whose is the bond
Leads to the unborn Self, one's own, eternally free.
Where then can arise thoughts of freedom and bond ?

He gets a sense of release who has a sense of bondage It is the ego-self that is bound and tries to get liberated. The moment the ego enters into a quest for the Self, the bondage loosens and the Real Self is attained which is eternally free and with reference to which there can arise no question of bondage or freedom. What is bound and feels the bondage has been already discussed. It is enough here to reiterate that bondage refers to the ego-self, called the *Jeeva*, the living being or the soul-formation in the

subtle stuff of life and mind, with the apparent or surface consciousness *Chid-Abhasa* But this is impermanent; it is for its dissolution, mergence or transformation into deeper or radical consciousness of the Self, the Real, that special means and methods and yogic disciplines are enjoined in the Shastras, in the works of men competent to speak on the subject.

We come to the last verse of the Shastra Real Mukthi *liberation is different from the three-fold Release and it is essentially the dissolution of the ego*

Verse 42

रूपिण्यरूपिण्युभयात्मिका च
मुक्तिस्त्रिरूपेति विदो वदन्ति ।
इदं त्रयं या विविनक्त्यहन्धी
स्तस्याः प्रणाशः परमार्थमुक्तिः ॥

'In Release form is not,' 'Form is really there in release'.
'Formless and formful both it is.' Thus the wise declare.
Discriminating the threefold Release, the ego broods.
Loss of that is Release Real.

Three kinds of liberation are spoken of by the wise Some hold, like Badari, that the liberated soul has no form, no embodiment of any kind. Some, like Jaimini, maintain that the soul in release has a body of its own. But Bādarāyana asserts that both are possible, that the soul can have a form of its own or can dispense with it.

Now Bhagawan Maharshi states that true liberation (Mukthi) lies in none of these states, and that it consists in the loss of the ego that broods over the subject of the possible post-release states of the liberated soul. What is the suggestion here? Surely, a man liberated or bound, must necessarily be in one of the three states *viz*, with body, with no body, or with capacity for both Is it denied that these states are facts? Besides, the verse says that these views are held by the wise, that is, by men who are competent to opine Moreover Shri Maharshi elsewhere states (*vide* Ramana Githa).

"The *Jeevan-Muktha* becomes intangible .. .invisible .. He becomes a mere consciousness .....freely moves about

And in this verse if he asserts that true liberation is none of these states, he must mean that these are states of development coming upon the *Jeevan-Muktha*, the liberated one, alive on earth or departed from it. These developments, the capacity to assume or dispense with a form at will or to become a mere centre of consciousness, one with the Supreme, refer to the dynamic condition of the human soul, in whatever stuff it may be embodied, physical and vital or purely mental and psychic, or spiritual or still finer and diviner substance.

Mukthi then is an inner experience that is the Realisation of the Self: The state of Realisation of the Self is the same whether here on earth or there in the next, in embodied existence on the earth-plane or in other supra-physical spheres of existence. †

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† मुक्तिरेक्यविधैव स्यात्

ॐ

There are no distinctions of kind in *Mukthi* or Release which consists in the ego getting devoured by the Real, the Self giving itself wholly to the Supreme the Divine being. Whatever development takes place in virtue of the relentless *Thapas* of the Real Self does not take away from or add to this radical liberation It must be borne in mind that this is not a special effort, but is a normal state of the supreme Consciousness, which by its nature is concentrated power. (*Vide* R. G and Intro) There may be manifestations powerful and sublime, wonderful indeed to our common mind, but they do not affect the normality of the supreme state of the muktha, one in Consciousness with the Ultimate Truth, the Divine being, called in this Shasthra the Real Self, to stress its significance and relation to the ego-self, the *Jeeva*.

Therefore to brood over the possible states of the liberated soul is not at all a means of liberation which lies in the loss of the ego itself

Therefore, this Shastra once again in conclusion reiterates that the ego that is engaged in these discussions must withdraw from them and plunge itself into the Deep Self and that that alone is real Release.

Verse 43,

सद्दर्शनं द्राविडवाङ्निबद्धं
महर्षिणा श्रीरमणेन शुद्धम् ।
प्रवन्धमुत्कृष्टममर्त्यवाण्या-
मनूद्य वासिष्ठमुनिर्व्यतानीत् ॥

In the Tamil tongue, the great Seer Ramana,
Delivered Sat-Darshan, the treatise pure
Of this poem sublime, Vāsishtha, the sage,
Has given this version in the language of the gods.

Verse 44

सत्तत्त्वसारं सरलं दधाना
मुमुक्षुलोकाय मुदं ददाना ।
अमानुषश्रीरमणीयवाणी-
मयूखभित्तिर्मुनिवाग्विभाति ॥

Thus shines forth the muni's speech.
The essence of truth it gives you with ease.
Delight it gives to piners for release.
For the rays of the trans-human words of Ramana great,
Functioning as the wall reflecting,
Thus shines the muni's voice.

———

ERRATA

Page	*Line*	*For*	*Read*
XLIII	11	—	M—
17	3	unware	unaware
18	9	sara	sar
45	2	greal	great
69	7	Eye' ?	Eye'
75	9	supreme ,	supreme,
76	27	and and	and
104	19	dis	des
114	27	ther	there
125	32	रेख	रेक

உ

பகவான் ஸ்ரீ ரமண மஹர்ஷிகள்

அருளிய

உள்ளது நாற்பது

மங்கலம்.

வெண்பா.

1. உள்ளதல துள்ளவுணர் வுள்ளதோ வுள்ளபொரு
ளுள்ளலற வுள்ளத்தே யுள்ளதா—லுள்ளமெனு
முள்ளபொரு ளுள்ளலெவ னுள்ளத்தே யுள்ளபடி
யுள்ளதே யுள்ள லுணர்

2. மரணபய மிக்குளவம் மக்களர ணாக
மரணபவ மில்லா மகேசன்—சரணமே
சார்வார்தஞ் சாவொடுதாஞ் சாவுற்றார் சாவெண்ணஞ்
சார்வரோ சாவா தவர்.

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* ஸத்தர்சனத்தின் மூல கிரந்த மிது.

நூல்.

1. நாமுலகங காண்டலா னானாஞ சததியுள
வோரமுதலை யொபப லொருதலையே—நாமவுருச்
சிததிரமும பார்பபானுஞ சேர்படமு மாரொளியு
மததனையுந தானா மவன

2. மும்முதலை யெமமதமு முற்கொளளு மோரமுதலே
முமமுதலாய நிற்குமெனறு மும்முதலு—முமமுதலே
யெனனலகங கார மிருக்குமட்டே யான்கெட்டுத
தன் னிலையி னிற்ற றலை

3. உலகுமெய்பொயத தோற்ற முலகறிவா மனறென்
றுலகுசுக மன்றென றுரைத்தெ—னுலகுவிட்டுத
தனனையோர்ந தொனறிரணடு தானற்று நானற்ற
வநநிலையெல லாரக்குமொப பாம்

4. உருவநதா னாயி னுலகுபர மறறு
முருவநதா னனறே லுவற்றி—னுருவத்தைக்
கணணுறுதல யாவனெவன் கண்ணலாற் காட்சி
கணணதுதா னநதமிலாக கண் [யுணடோ

5. உடல்பஞச கோச வுருவதனு ளநது
முடலெனனுஞ சொலலி லொடுஙகு—முடலன்றி
யுண்டோ வுலக முடல்விட டுலகத்தைக
கணடா ருளரோ கழறு

6. உலகைம புலன்க ளுருவேறன் றவ்வைம
புலனைம பொறிககுப புலனு—முலகைமன
மொனறைம பொறிவாயா லோரநதிடுத லான்மனத்
யன்றியுல குண்டோ வறை. [தை

7. உலகறிவு மொன்று யுதித்தொடுங்கு மேனு
முலகறிவு தன்னு லொளிரு—முலகறிவு
தோன்றிமறை தற்கிடனாய்த் தோன்றிமறை யாதொ
பூன்றமா மஃதே பொருள். [ளிரும்

8. எப்பெயரிட் டெவ்வுருவி லேத்தினுமார் பேருருவி
லப்பொருளைக் காண்வழிய தாயினுமம்-மெய்ப்பொருளி
னுண்மையிற்ற னுண்மையினை யோர்ந்தொடுங்கி யொ
யுண்மையிற் காண லுணா [ன்றுதலே

9. இரட்டைகண முப்புடிக ளென்றுமொன்று பற்றி
யிருப்பவா மவ்வொன்றே தென்று—கருத்தினுட்
கண்டாற் கழலுமவை கண்டவ ரேயுண்மை
கண்டார் கலங்காரே காண்

10. அறியாமை விட்டறிவின் றுமறிவு விட்டவ்
வறியாமை யின்றுகு மந்த—வறிவு
மறியா மையுமார்க்கென றமுதலாந் தன்னை
யறியு மறிவே யறிவு

11. அறிவுறுந் தன்னை யறியா தயலை
யறிவ தறியாமை யன்றி—யறிவோ
வறிவயற் காதாரத் தன்னை யறிய
வறிவறி யாமை யறும்

12. அறிவறி யாமையு மற்றதறி வாமே
யறியும துண்மையறி வாகா—தறிதற்
கறிவித்தற் கன்னியமின் றுயவிர்வ தாறு
னறிவாகும் பாழன் றறி

13. ஞானமாந் தானேமெய் நானாவா ஞானமஞ்
ஞானமாம் பொய்யாமஞ் ஞானமுமே—ஞானமாந்
தன்னையன்றி யின்றணிக ணாமபலவும் பொய்மெய்
பொன்னையன்றி யுண்டோ புகல் [யாம்

14. தன்மையுண்டேன் முன்னிலைப டர்க்கைக டாமுளவாந்
தன்மையி னுண்மையைத் தானாய்ந்து-தன்மையறின்
முன்னிலைப டர்க்கை முடிவுற்றொன் றாயொளிருந்
தன்மையே தன்னிலைமை தான்

15. நிகழ்வினைப் பற்றி யிறப்பெதிர்வு நிற்ப
நிகழ்கா லவையு நிகழ்வே—நிகழ்வொன்றே
யின்றுண்மை தேரா திறப்பெதிர்வு தேரவுன
லொன்றின்றி யெண்ண வுனல்.

16. நாமன்றி நாளேது நாடேது நாடுங்கா
னாமுடம்பே னாணாட்டு ணாம்படுவ—நாமுடம்போ
நாமின்றன் றென்றுமொன்று நாடிங்கங் கெங்குமொ
னாமுண்டு நானாடி னாம [ன்றா

17. உடனானே தன்னை யுணரார்க் குணர்ந்தார்க்
குடலளவே நானற னுணரார்க—குடலுள்ளே
தன்னுணர்ந்தார்க் கெல்லையற்றுத் தானொளிரு நானிது
யின்னவாந் தம்பேதமென் வெண். [வே

18. உலகுண்மை யாகு முணர்விலலார்க் குள்ளார்க்
குலகளவா முண்மை யுணரார்க—குலகினுக்
காதார மாயுருவற் றாருமுணர்ந் தாருண்மை
யீதாகும் பேதமிவர்க் கெண்.

19. விதிமதி மூல விவேக மிலாரக்கே
விதிமதி வெலலும விவாதம—விதிமதிகட்
கோர்முதலாந தனனை யுணர்நதா ரவைதணந்தார
சாரவரோ பின்னுமவை சாறறு

20. காணுந தனைவிடடுத தான்கடவு ளைக்காணல
காணு மனோமயமாங காட்சிதனைக—காணுமவன
றனகடவுள கண்டானாந தனமுதலைத தானமுதல
தான்கடவு ளன்றியில தால [போய்த்

21. தன்னைததான் காண றலைவன றனைககாண[னைததான்
லென்னும்பன் னூலுண்மை யென்னையெனின்—றன்
காணலெவன் றானொனறாற காணவொணா தேற்றலை
காணலெவ னூணாதல காண. [வற

22. மதிகொளி தந்தம மதிக்கு ளொளிரு
மதியினை யுளளே மடககிப—பதியிற
பதித்திடுத லன்றிப பதியை மதியான
மதிததிடுத லெங்ஙன மதி

23. நானென்றித தேக நவிலா துறககதது
நானின்றென் றாரு நவில்வதிலை—நானொன்
றெழுநதபி னெலலா மெழுமிநத நானங
கெழுமென்று நுண்மதியா லெண

24. சடவுட னானது சச்சித துதியா
துடலளவா நானென் றுதிககு—மிடையிலிது
சிச்சடக்கி ரநதிபநதஞ சீவனுடப மெயயகநதை
யிசசமு சாரமன மெண

25. உருபபறறி யுணடா முருபபறறி நிற்கு
முருபபற்றி யுணடுமிக வோஙகு—முருவிட்
டுருபபற்றுந தேடினா லோடடம பிடிககு
முருவற்ற பேயககநதை யோர

26. அகநதையுண டாயி னனைததுமுண டாகு
மகநதையின றேலின றனைதது—மகநதையே
யாவுமா மாதலால யாதிதெனறு நாடலே
போவுதல் யாவுமென வோர

27. நானுதியா துளளநிலை நாமதுவா யுளளநிலை
நானுதிககுந தானமதை நாடாம—னானுதியாத்
தனனிழபபைச சாரவதெவன சாராமற் றானதுவாந
தன்னிலையி னிறபதெவன சாற்று

28. எழுமபு மகநதை யெழுமிடததை நீரில்
விழுநத பொருளகாண வேணடி—முழுகுதலபோற்
கூாநதமதி யாறபேசசு மூசசடககிக கொணடுளளே
யாழ்நதறிய வேணடு மறி

29. நானெனறு வாயா னவிலாதுள ளாழ்மனததா
னானெனறெங குந்துமென நாடுதலே—ஞானநெறி
யாமன்றி யனறிதுநா னாமதுவென றுன்னறுணை
யாமதுவி சாரமா மா?

30. நானா ரெனமனமுண ணாடியுள நணணவே
நானா மவனறலை நாணமுற—நானானத
தோன்றுமொன்று தானாகத தோனறினுநா னனறு
பூனறமது தானாம பொருள [பொருள

31. தனனை யழிததெழுநத தனமயா னநதருக்
கெனனை யுளதொன் றியறறுதற்குத—தனனையலா
தன்னிய மொனறு மறியா ரவாநிலைமை
யின்னதென றுனன லெவன

32. அதுநீயென றமமறைக ளாததிடவுந தனனை
யெதுவென்று தானறோந திராஅ—ததுநா
னிதுவனறென றெணணுர னினமையினா லென்று
மதுவேதா னாயமாவ தால

33. எனனை யறியேனா னென்னை யறிநதேனா
னெனன னகைபபுக கிடனாகு—மென்னை
தனைவிடய மாககவிரு தானுண்டோ வொன்றா
யனைவரனு பூதியுணமை யால

34. என்று மெவாககு மியலபா யுளபொருளை
யொனறு முளதது லுணாநதுநிலை—நினறிடா
துணடின றுருவருவென் றொனறிரண டன்றென்றே
சணடையிடன் மாயைச் சழககு

35. சிததமா யுளபொருளைத தோநதிருததல சிததிபிற
சிததியெலாஞசொபபனமாா சிததிகளே-நிததிரைவிட்
டோர்நதா லவைமெய்யோ வுணமைநிலை நினறுபொ
தீாந்தா தியஙகுவரோ தேர் [யமமை

36. நாமுடலென்றெண்ணினல நாமதுவேணறெண்ணுமது
நாமதுவா நிறபதறகு நறறுணையே—யாமென்று
நாமதுவென றெணணுவதே னாமனித னென்றெ
நாமதுவா நிறகுமத னால. [ணுமோ

37. சாதகததி லேதுவிதஞ சாததியததி லததுவித
மோதுகினற வாதமது முணமையல—வாதரவாயத
தான்றேடுங காலுந தனையடைநத காலததுந
தான்றசம னன்றியார் தான்

38. வினைமுதஞ மாயின விளைபயன றுயபபோம
வினைமுதலா ரெனறு வினவித—தனையறியக
காததத துவமபோய்க் கருமமூன றுஙகழலு
நிததமா முததி நிலை

39. பததஞ னெனனுமட்டே பநதமுத்தி சிநதனைகள
பததஞ ரெனறுதனனைப பாரக்குஙகால—சிததமாய
நிததமுததன றானிறக நிற்காதேற பநதசிநதை
முததிசிநதை முன்னிற்கு மோ

40. உருவ மருவ முருவருவ மூன்றா
முறுமுததி யெனனி லுரைப்ப—னுருவ
மருவ முருவருவ மாயு மகநதை
யுருவழிதன முததி யுணர்

உள்ளது நாற்பது
முற்றிற்று.

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Salutations to Sri Ramana !

Kavyakanta Ganapati Muni, the foremost Sanskrit poet and scholar of his time, was universally respected for his austere and pure life, his scathing criticism of misguided usages, his profound yet liberal views regarding temples, women, and the depressed classes and his uncompromising crusade against false interpretations of the Vedas and Sastras He was loved for the simplicity of his life his suave company and his generosity He would not admit any one as his superior nor would he pose himself as any other's superior. He befriended the weak and the oppressed, freely mixed with the *intelligentsia* of the country and was always free from care or anxiety His trust in God was unbounded and his love and respect for Sri Ramana Maharshi was remarkable

The following Slokas show the depth of his devotion to the Master

FORTY VERSES

IN

PRAISE OF SRI RAMANA.

(Joy has flooded the heart of Mother Earth, because)

1. कथया निजया कलुषं हरता
   करुणानिधिनाऽरुणशैलजुषा ।
   खगवाहनभाषिततत्त्वविदा
   वृषवाहनमौनरहस्यभृता ॥

Of the Lord of Mercy living on the slopes of Arunachala, the glory of whose unique life shines out and clears away the dark miseries of human life which he vindicates by his realisation both of the truth expounded by Vishnu (in his avatar as Sri Krishna) (in Srimad Bhagavad Gita) and of the recondite symbol of silence shown by Siva (as Sri Dakshinamurti to Sanaka and others) ;

2. गणराण्मुखसूरिसभागुरुणा
   गुणसञ्चयरत्नमहोदधिना ।
   घनगूढसहस्रकरेण यथा
   तनुकञ्चुकगुप्तमहामहसा ॥

Who is the master and guide of the whole group of learned scholars beginning with Ganapati,

who is the repository of all the highest virtues, whose beatific effulgence is hidden by the sheath of the gross body, like the blazing sun hidden behind the clouds;

3. चतुरेण चलेन्द्रियनिग्रहणे
पटुना परकीयगुणग्रहणे ।
छलवर्जितमौनसमाधिजुषा
बलतर्जितभीकरकामरुषा ॥

Who is perfect in his mastery over the unruly senses, who readily recognises only the merits of others, who always abides in the unsophisticated bliss of peace, who has subdued all flagrant and devastating passions,

4. जठरं समये परिपूरयता
कठिनं व्रतमद्रितटे चरता ।
झषकेतनशस्त्रदुरापहृदा
कृषिमात्मविबोधविधौ दधता ॥

Who lives on the spontaneous offerings of votaries, and dwells as an austere ascetic on the slopes of the hill, whose heart is proof against the arrows of Cupid, who has consecrated his life for imparting Jnana (realisation) to all seekers;

5. भवभीकरवारिनिधिं तरता
करतामरसेन सुपात्रवता ।
स्वदृशाऽधिकशीतलकान्तिभृता
भयमङ्घ्रिसरोजजुषां हरता ॥

Who has crossed the fearsome ocean of misery and stands on its other shore, who uses his hands soft as lotus, to serve him as a bowl, who chases away fear from those who take refuge at his lotus-like feet, by a single yet most refreshing glance,

6. नमतामतिभक्तिमतां निधिना
घनतापविधूननसन्निधिना ।
यतिधर्मततिं परिपालयता
परितश्च तमो विनिवारयता ॥

Whose mere presence crushes the heavy load of misery of true devotees to dust and scatters it and who is therefore the haven of security for them, whose life demonstrates the rules of true asceticism and chases away darkness,

7. फणिनायकवर्ण्यगुणौघभृता
भणितीः प्रियसत्यहिता भणता ।
बहुमानवशादयता सुखिता-
मवमानततेरविदूनवता ॥

Whose virtues are depicted even in brooks, leaves and rocks,* who never utters words which are not sweet, true and fruitful, who is not elated by honour nor depressed by insult offered to him ;

---

* (lit , can be sung only by the thousand-tongued Adisesha who is holy, pious, wise and most learned)

8. यतिनामधिपेन कुशाग्रलस-
न्मतिना धृतिनाशितचित्तभुवा ।
लहरींप्रमदस्य सदावहता
निहतान्तरशात्रवसंहतिना ॥

Who is foremost among sages, whose intellect is the keenest and the brightest, who having relentlessly cut off the ego and completely overthrown the inner hordes of the enemy (*viz.*, lust, greed, anger, jealousy, pride and infatuation) is immersed in the flood of eternal bliss ,

9. भगवत्पदमन्य जनासुलभं
स्वगुणैरधिगत्य परं जयता ।
ममतारहितेन हितेन सतां
निहितेन गणप्रभुणा हृदये ॥

Who has achieved transcendental heights by having through his own virtue gained Divinity which is well-nigh impossible to others, who is free from individuality and gracious to the good, and who is dearly cherished in the heart of Ganapati ,

10. धरणीधरजाङ्कमपित्यजता
धरणीतलवासितमोधुतये ।
नरवेषभृता नगरन्ध्रकृता
रमणेन सनाथमिदं भुवनम् ॥

Who had, in foregone times, pierced through

the Krauncha hill* and later forewent the joy of being fondled on the lap of his mother Parvati, in order that he might incarnate in human shape (as Sri Ramana) for piercing the dense darkness encircling humanity on Mother Earth whose heart now floods with joy on account of her Lord Ramana!

11 परदेशिनेव धवलेन वाससः
शकलेन वेष्टितकटीविशोभिना ।
वरदेशिकेन नरवेषधारिणा
शिखिवाहनेन गुरुमज्जगद्भवेत् ॥

May the ascetic wearing only a white loin-cloth who once used to ride on the celestial peacock and has now come down as a Man on Earth, reign over the world as its unique master!

12 अतीतगुणजालाय
नैष्ठिक ब्रह्मचारिणे ।
नमो मायामनुष्याय
गुरवे तारकारये ॥

Salutations to the One who has transcended all qualities, the astute celibate, the one with human habiliments, the Master and Slayer of Tarakasura!

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* (God Skanda, the son of Siva and Parvati, is famed in the Puranas to have pierced this hill and broken it to pieces)

13 यानायात्र न केकिनांकुलपतिः स्नानाय न स्वर्णदी
पानाय क्षितिभृन्महेन्द्रदुहितु र्नस्तन्यदुग्धामृतम् ।
गानाय प्रमथेश्वरास्सवयसो नेवात्रवीणाभृतो
वासं शोणगिरौकरोषि भगवन् क्रौञ्चाद्रिभेत्तः कुतः ॥

Here is no divine peacock that can bear you, no Ganges you can bathe in, no nectar of mother's milk from the breasts of Parvati, no celestial choir of vina-players to sing to you; Oh! Pounder of Krauncha hill! How is it that you yet abide in Arunagiri?

14 एकं वक्त्रमुमाङ्कवासविरहः पाणौ न शक्त्यायुधं
मर्त्यत्वं नपताकिनीच पृतना पार्श्वद्वये नाकिनाम्।
वेषोऽलं पुनरेषमुग्धनयनप्रच्छादने भूजुषा-
मन्तर्धानमुपैषि तारकरिपो क्व स्तन्यदायादतः ॥

You have only one face*! You have left your mother-Uma's lap! You do not carry a spear in your hand! You are in human shape! There are no celestial armies with flags on either side of you! Enough of this mask by which you hope to beguile the unwary! But how will you escape the notice of your own brother, Ganapati?

15. केचिद्योगविदां पुरःसर इति प्रज्ञानिबुद्ध्या परे
साधुः कश्चिदितीतरे गुरुधिया केप्यङ्घ्रिपद्मं तव।
सेवन्ते रमणाभिधान मनुजक्षेमाय जात क्षितौ
द्वित्रास्त्वां गिरिजाङ्कपीठनिलयं जानन्ति देवं गुहम् ॥

* God Subrahmanya has six faces

Some may worship you as the foremost among yogis, some as a jnani; others as an ascetic, and others as their Guru, but though all of them revere your holy feet, yet only two or three among men can recognise this human Ramana as that Celestial Skanda seated on the lap of holy Uma

16 ओंकारार्थमुपादिशो भगवते वाणीमनोहारिणे
तातायाप्युपदेष्टु मुद्यतमभूत् किंचित्त्वदीयं मुखम् ।
ज्येष्ठस्याद्य सहोदरस्य गुरुतां प्राप्तोसि धीगौरवात्
सुब्रह्मण्य कनिष्ठता मपि गतः सर्वाधिकस्त्वं गुणैः ॥

You expounded the significance of Aum to Brahma, the Lord of Sarasvati (Goddess of learning). Your mouth opened to instruct the truth to your father, Siva, too You have now by virtue of your wisdom come out as the preceptor of your elder brother, Ganapathi Though young, Oh Subrahmanya! you have, by your merits, outstripped all your elders!

17 यत्पूर्वं श्रुतिपारदर्शिधिषणो द्वैपायनोऽध्यारुहत्
पश्चाद्बोधकलाविधूततिमिरः शङ्कापहश्शङ्करः ।
तत्सम्प्रत्यखिलावनीतलजुषा माचार्यसिंहासनं
देव त्वां प्रतिवीक्षते नरतनोगीर्वाणसेनापते ॥

The seat of honour reserved for the most worthy, once occupied by the great Vyasa who classified the Vedas, and later by Sankara of high wisdom who dispelled the darkness of ignorance

from the world, now awaits you, Oh Master! Commander-in-Chief of the celestial heroes,—who are now incarnate as man!

18 धर्मे नाशमुपागते त्रिभुवने पर्याकुले पापतः
प्रज्ञाने परितो गिरां पथि मुधा सञ्चार्यमाणे जनैः।
सद्भावे परमेश्वरस्य च पितुः सन्देहडोलां गते
द्वीपः कैतवमर्त्य केकितुरग त्वामन्तरा कस्सताम्॥

Now, when righteousness is at an end, when the three worlds are struggling in the net-work of misery, when scholars having lost sight of Truth are learnedly discussing polemics to no end, and when the very existence of God, the Father, is disputed—who else could be our refuge? Oh Skanda, now born as man!

19 वैराग्यं तव वित्तमस्तु करुणां शक्नोषि हातुं कथं
दूष्यस्तेऽस्तु समुद्यमः पितृपदध्यानं च किं तादृशम्।
कामस्तेऽस्तु विगर्हितो विनमतां रक्षा च किं गर्हिता
स्कन्द च्छद्ममनुष्य किंनु समयं कञ्चित्समुद्वीक्षसे॥

Though dispassion is invaluable, can you withhold grace from others? Though effortlessness is most desirable, would meditation on God—the Father's feet—be condemned? Though desire is contemptible for you, would you for that reason hold back from protecting your devotees? Oh Skanda in human mask! do you yet bide your time?

20 दूरं याहि कुवाद धर्मवृष ते नेतः परं पङ्गुता
दुर्भ्रान्ते भुवनं जहीहि परितो वर्धस्व संसत्सताम् ।
सोदर्येण समन्वितो भुवमिमां प्राप्तो गुरुग्रामणीः
शूरान्तःपुरनेत्रविभ्रमहरो देवो भवानीसुतः ॥

Away with vain discussion! Righteousness, no longer need you limp (*i e*, you will soon be made whole)! Bewilderment, keep off from the world! May the good flourish everywhere! Because, our Lord, the son of Parvati, the Slayer of giant-Soora—the foremost of Gurus—is now incarnate on earth, with his brother Ganapati!

21 जन्मस्थानमवाप्य गुप्तमहमो यो भेदमाधूतवान्
भूतानां चरतां पृथग्विधधिया मात्मैव यो भासते ।
देहं सर्वमिदं जगच्च विभवा दाक्रम्य यः प्रोल्लस-
त्येकस्तं गुरुमूर्ति मानमत रे लम्बोदरभ्रातरम् ॥

Oh Ye men! Revere this brother of Ganapati, the master in concrete form and yet the single non-dual Self, pervading the microcosm and the macrocosm, who is behind the intellects of diverse individuals, the Self which is realised as the transcendental Source of the ego and in which all differentiation is lost!

22 अन्तर्यश्च बहिर्विधूततिमिरं ज्योतिर्मयं शाश्वतं
स्थानं प्राप्य विराजते विनमता मज्ञानमुन्मूलयन् ।
पश्यन्विश्वमपीद मुल्लसति यो विश्वस्य पारे पर-
स्तस्मै श्रीरमणाय लोकगुरवे शोकस्य हन्त्रे नमः ॥

Salutations to Sri Ramana, the universal Master, the dispeller of misery from the world, the One who chases away the darkness of his devotees and displays himself as the Eternal Consciousness inhering in the heart, blazing both within and without, bereft of the least trace of ignorance—the One who shines as the transcendental Truth underlying the world and beyond!

23 प्रसरतादितः शुभविलोकितम् ।
रमण ते सकृत्फलतु मे कृतम् ॥

O Ramana! May your gracious glance be turned once in my direction so that I may be blessed!

24 रमण जन्मिना मयि भवान्गुरुः ।
अभिद आशय स्तव महानुरुः ॥

O Ramana! You are the natural Guru of men Infinite is your Heart which knows no difference!

25 जगदहं परः स्फुरति मे त्रयम् ।
सदभिदं गिरा तव विसंशयम् ॥

The world, ego and God have all clearly merged in me as one transcendental Reality by virtue of your Word.

26 त्वदुपदेशतो गलति संविदा ।
मयिनिरन्यया सदहमो भिदा ॥

Again according to your word, the ego has dropped away and I now inhere as the one Reality which is not apart from me

27 अहमि योऽन्तर स्तममलं हृदि।
अनुभवेमभो स्तवकृपा यदि ॥

We shall, in our Heart, readily realise the pure Self hidden within the ego, if only your grace be extended to us.

28 न करुणा गुण स्तव विदांपते।
हृदयतेजसः सहजमेवते ॥

But, for you, benediction is no virtue, O Chief among the sages! For it is only natural to the effulgent Heart which you are

29 तव तनुर्ज्वल त्यनघ विद्युता।
तव दृगातता लसति भास्वता ॥

O Spotless Being! your form blazes with pure light Infinite is your effulgent look

30 कबलितं मन स्तव विभो हृदा।
त्वमसि सन्ततं विलसितो मुदा ॥

O Lord! Your mind has disappeared into your Heart and you shine in Eternal Bliss

31 भुवनभूपते र्भगवतः कृते।
भवसि पाचको यमवतां पते ॥

You, Chief among self-controlled ascetics! are deputed cook to the Lord of the universe.

32 नरपशूनिमा नहमि ताडयन् ।
परशिवौदनं वितनुषे पचन् ॥

For, you cut off the egos of human beings, season them and make them over to Siva for food

33 तिमिराणि न केवलं वचोभिः
करुणापाङ्गविलोकितैश्च नृणाम् ।
हृदये प्रसरन्ति मर्दयन्तं
भगवन्तं रमणं गुरुं नमामि ॥

I worship the great Master, Ramana, who pierces through the dense darkness prevailing in the human heart, not only by the force of his words but also by virtue of his Grace imparted by his beneficent glance

34 भवजलनिधिं गाहं गाहं चिराद् ऽसालसान्
पदजलरुहद्वन्द्वद्वीपं श्रितांस्तव सम्प्रति ।
रमणभगवन् कल्याणानां निकेतन पाहि नः
सदय दयया सिक्तै भक्ता नपाङ्गविलोकितैः ॥

O Lord Ramana! you are all that is beatific, whereas your devotees, thrown headlong into the ocean of unending births and deaths and being drowned at endlessly recurring intervals, are struggling in despair, and being thoroughly exhausted are reaching up to the two lotus flowers floating in the mid-ocean and clutching at your holy feet Merciful Lord! kindly send your refugees a loving glance and save them.

35 यदि न जननी स्तन्यं दद्या च्छिशो र्बत का गतिः
यदि पशुपतिः क्रोधं कुर्यात्पशोरवनं कुतः।
यदि पदजुषा माचार्य त्वं निर्हंसि न संशयं
भ्रमशतपराभूता एते तरन्तु भवं कथम् ॥

What is the fate of the babe not suckled by the mother? Where is escape for the sheep with whom the shepherd is enraged? Where is succour for the poor man against the wrath of God? How will these beings of poor understanding conquer misery, if you, O Master! do not relieve the refugees at your holy feet of their burden of errors and doubts?

36 विशदहसिते पूर्णाशान्तिः सुधाकरसोदरे
स्थिरपृथुलयोः पूर्णाशक्ति र्दृशोरतुलार्चिषोः।
हृदयकमले नित्या निष्ठा बहिश्च सरत्प्रभे
रमणभगवन् को वा मौनी समस्तव भूतले ॥

There spreads perfect peace when you shower nectar by your pellucid, moon-like, gentle smile; life pours forth from the incomparable grace of your steady and shining eyes, your impregnable *Nishta* sheds irresistible glory all round from your Heart, O Ramana! what kind of silence is this? It has no parallel on earth, My Lord!

37 देवी शक्तिरियं दृशोः श्रितजनध्वान्तक्षयाधायिनी
देवी श्रीरियमम्बुजाक्षमहिषी वक्त्रे सहस्रच्छदे।
देवी ब्रह्मवधूरियं विजयते व्याहारगूढा परा
विश्वाचार्य महानुभाव रमण त्वां स्तौतु कः प्राकृतः ॥

There is the light of Uma in your eyes for dispelling the darkness of ignorance of your devotees, your face gleams lotus-like with the grace and brilliance of Lakshmi, your words contain the secret lore of Saraswati; Preceptor of the Worlds! Ramana the Great! How can a mortal sing your glory?

38 सोऽहं जातो रमणभगवन् पादयोस्ते दविष्ठो
यद्यप्यस्मिन्महतिसमये शक्तिलास्ये प्रवृत्ते ।
सूर्यस्येव ज्वलितमहसो दूरगां नाथ शक्तिं
विश्वस्याग्र्यां तव मम मनो वीतदुःखं तथापि ॥

O Lord Ramana! I am now far away from your holy feet when divine grace happens to play on me, yet my strong faith in the space-destroying might of your glory like the rays of the sun, keeps my mind in quiet poise in this crucial hour.

39 तद्भागधेयमसमान मनेकमौनि-
वासार्जितं क्षितिभृतःखलु लोहितस्य ।
अङ्गीचकार भगवान् रमणो महर्षि-
रन्येषुसत्सुयदिमं बहुषु स्थलेषु ॥

Good luck accumulated to the Red Mount, Arunachala, for its having sheltered numerous sages in the past, has now grown incomparable because Lord Sri Ramana Maharshi has chosen this hill among many other holy places, for his abode.

40 शान्तिं नितान्तमधिका परमास्य शक्ति-
वैराग्यमद्भुततमं करुणा तु सान्द्रा ।
ज्ञानं निरस्तकुहनं मधुरं च वृत्तं
नृणां निदर्शनमयं रमणो महर्षिः ॥

Sri Ramana Maharshi is an ideal held out before mankind because of his great depth of Peace, his intrepid flow of Power, his extraordinary development of dispassion, his melting love, his bright wisdom which flashes over the encircling darkness of ignorance and his beatific life

नारसिंहिर्गणपति र्वासिष्ठो रमणं गुरुम् ।
चत्वारिंशन्मितैः पद्यैः स्कन्दांशं स्तुतवानृषिम् ॥

Ganapati, the son of Narasimha, of the lineage of Vasishta, has thus adored Sri Ramana Guru in forty slokas.

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